INSTRUCTIONS FOR THE EDUCATION OF A DAUGHTER.

1607/1215.

BY

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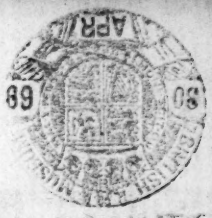

To the

READER

Concerning the tranſlation.

THE putting of this treatiſe into an Engliſh dreſs, was upon a particular occaſion, for the private uſe of a noble lady of great piety and wiſdom, in the educating of her daughters; both in the titles and numbers of the chapters, there will be obſerved here ſome difference from the original. The tenth it was found convenient to divide into two, as treating of quite different ſubjects: the fourteenth is extracted chiefly from what is written by the author elſewhere; and in the other chapters alſo, there are ſeveral improvements from himſelf, as borrowed out of his other writings: in the eighth, there was a neceſſity for altering the method, that it might be accommodated more to the ſtate of religion as amongſt us: and being very large, it was thought fit to divide and digeſt it into ſections, under diſtinct heads.

THE

CONTENTS.

Chap.		Page.
I.	*THE importance of the education of daughters.*	1
II.	*The inconveniencies of the common education.*	4
III.	*The first foundation of a right education.*	8
IV.	*Of imitation.*	15
V.	*Indirect instructions.*	18
VI.	*The use of histories for children.*	41
VII.	*How the principles of religion are to be instilled.*	48
	Of the distinction of soul and body.	50
	Of heaven.	64
	Of the resurrection.	67
	Of the scriptures.	69
VIII.	*Instructions for the practical part of religion.*	86
	1. *The Christian's rule and pattern.*	ibid
	2. *Of the Divine law.*	88
	3. *Of baptism.*	91
	4. *Of confirmation.*	93
	5. *Of the eucharist.*	95
	6. *Of the order of penitents.*	ibid
	7. *Of the visitation of the sick.*	97
	8. *Of matrimony.*	ibid
	9. *Of the clergy.*	98
	10. *Of prayer.*	99
IX.	*Remarks on several faults.*	101
X.	*Beauty and ornaments.*	109
XI.	*Wit and delicacy.*	117
XII.	*Housewifery.*	119
XIII.	*Other duties and accomplishments.*	125
XIV.	*Care of health.*	140
XV.	*Of governesses.*	149
	The conclusion.	154
	The character of Antiope.	156
	Instructions for a governess.	158

INSTRUCTIONS

INSTRUCTIONS FOR THE EDUCATION OF A DAUGHTER.

CHAP. I.

The importance of the education of daughters.

1. THERE is nothing more neglected, than the education of daughters: it is often wholly determined by cuſtom and the capricio's of mothers, upon a ſuppoſition, that a ſmall ſhare of inſtruction is due to this ſex. Whereas the education of ſons paſſes for one of the principal affairs, with relation to the public good; and though there be generally as many faults committed in this as in that of daughters, we are however perſuaded, that there is need of a great deal of ſkill to

carry it on with any ſucceſs, the moſt ingenious men are employed about giving rules in this matter: what a number of tutors and maſters of ſciences do we ſee? how much expence for the impreſſion of books? for the enquiries into learning? for the methods of teaching languages? for the choice of profeſſors? all theſe great preparatives, indeed, have often more of ſhew than ſubſtance: but nevertheleſs, they ſhew what an high idea we have of the education of ſons.

2. As for the daughters, it is ſaid, that there is no need they ſhould be learned; curioſity makes them vain and affected; it is enough, they be one day able to govern their families, and obey their huſbands with ſubmiſſion. This ſeems confirmed by the experience we have of many women, whom learning has but made ridiculous: whereupon we think ourſelves in the right, when we blindly give up our daughters to the direction of ignorant and indiſcreet mothers.

3. It is true, there muſt be caution, not to make them ridiculous, by making them learned, women being ordinarily of a weaker, as well as more inquiſitive temper than men; it's not proper to indulge their vanity in this, or engage them in ſtudies that may turn their brains. As it is not their buſineſs either to govern the ſtate, or to make war, or to enter into the miniſtry of things ſacred; ſo they need not be inſtructed in ſome ſorts of ſciences, which appertain to theſe, as the politics, the military art, law, philoſophy, and divinity.

4. The moſt part, even of mechanical arts, are not fit for them: they are made for moderate exerciſes; their bodies, as well as their ſouls, are not ſo ſtrong, or ſo robuſt, as thoſe of men, but in recompence, nature has beſtowed upon them induſtry, neatneſs, and œconomy, for an eaſy employment within doors.

5. But what is the conſequence of this natural weakneſs of women? the more weak they are, ſure the

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the more important it is to fortify them. Have they not duties to perform, even ſuch duties as are the foundation of human life? is it not they who either ruin or maintain families, who have the direction of all domeſtic affairs, and who conſequently decide the greateſt concerns of all mankind? hereby they have the principal part in the good or evil manners of almoſt all the world. A judicious woman that is diligent and religious, is the very ſoul of a great houſe: ſhe gives order for the good things of this life, and for thoſe too of eternity. Men themſelves, who have all the authority in public, cannot yet by their deliberations eſtabliſh any effectual good, without the concurring aſſiſtance of women to put them in execution.

6. The world, we muſt conſider, is not a mere phantom; 'tis the aggregate of all particular families; and who is there that can civilize or refine them with an exacter care than women? who, beſides their natural authority and their continual attendance in their houſes, have the advantage of being by nature careful, attentive to particulars, induſtrious, inſinuating and perſuaſive. And how can the men ever hope for any content in life, if their ſtricteſt friendſhip and alliance, which is that of marriage, be turned into bitterneſs? and as for the children, which in the next age are to conſtitute all mankind, what will they come to, if their mothers ſpoil them in their very firſt years?

7. Thus have you here the employments and duties of women, which are hardly leſs important to the public than thoſe of men; ſince they have a houſe to govern, a huſband and children who depend upon them, the one for his happineſs, the other for their education. To which you may add, that virtue is no leſs the buſineſs of this, than of the other ſex. But laying aſide the good or ill, which they might do to the public, ſtill they are the one half of mankind redeemed by the precious blood of Jeſus Chriſt, and deſigned to eternal life.

8. Laſtly, beſides the good which women may do, when they are well brought up; we are alſo to conſider the evil they cauſe in the world, when they want that education which tinctures them with true and ſolid virtue. For 'tis certain, that the bad education of women, doth generally even more miſchief than that of men; ſince the vices of men often proceed, either from the ill education which they received at firſt of their mothers, or elſe from the paſſions which other women inſpire into them in a riper age.

9. In a word, what intrigues occur to us in hiſtory? what ſubverſion of laws and manners? what bloody wars? what innovations in religion? what revolutions in ſtate have been all cauſed merely or chiefly by the irregularities of women! and thus it appears, that there is a neceſſity for a right education of daughters; the means of which we are now to enquire after, ſo ſoon as we ſhall have firſt ſhewn the inconveniencies of the common method.

CHAP. II.

The inconveniencies of the common education.

1. THE ignorance of a young woman is the cauſe ſhe is commonly ſo burdenſome to herſelf, and knows not how to ſpend her time innocently. For after ſhe is come to an age of diſcretion, without having ever applied herſelf once to ſolid matters, ſhe can then have no manner of reliſh or eſteem for them: whatever is ſerious hence appears to her ſad; ſobriety with her is melancholy; and whatever requires a continued attention is toilſome. The bent to pleaſures, which is ſtrong

ſtrong in youth, the example of perſons of the ſame age, and the ſame rank, who are wholly taken up with trifles and amuſements; and in ſhort, every thing ſhe meets with, ſerves to make her dread an orderly and a laborious life. In this early age ſhe wants both experience and authority to govern, or inſpect any thing in her parents houſe: neither is ſhe ſenſible of the importance of applying herſelf to it; at leaſt if her mother do not take ſpecial care to make her obſerve it in every punctilio. If ſhe be a perſon of quality, there is more danger ſtill; ſhe is exempted from the labour of her hands; ſhe will work therefore not above an hour, or thereabouts, in a day; this ſhe will do perhaps, but without knowing for what end; for it may be, ſhe has heard it ſaid, but cannot tell why, That it is honourable for a lady to work. Whence often this will be but a ſhew, ſince ſhe will never uſe herſelf to any continued and regular labour.

2. In this condition what is there to be done with her? ſhe is not a little tormented, and diſcouraged with the company of a mother, who ſtill obſerves her; who is ever chiding her, and thinks ſhe brings her up well enough, if ſhe pardon her in nothing; who is ſtarched before her, who makes her undergo all her humours; and who always appears to her as one borne down with all the cares and burthens of the family; ſhe has alſo round about her flattering companions and ſervants, who ſeeking to inſinuate themſelves by mean and dangerous compliances, will be ſure to go along with all her fancies, to wheedle her, and entertain her with whatever may either take off, or at leaſt abate her reliſh for what is good; thus piety is made to appear to her a melancholy employment, and ſuch a rule of life as is an enemy to all pleaſure. What then can ſhe, poor ſoul, employ herſelf about? nothing, for certain, that is profitable; nothing that is honourable.

So that this want of application turns at length, in her, into an inveterate and incurable habit.

3. In the mean while behold a vaſt empty ſpace, which there is little or no hope to get ever filled with ſolid matters. Therefore frivolous and impertinent ones take their place. In this idle ſtate a maid gives herſelf up to ſloth; and ſloth, which is a weakneſs or ſickneſs of the ſoul, is an inexhauſtible ſpring of diſcontents. She uſes herſelf to ſleep one third part more than would be needful to preſerve health. This long ſleep ſerves but to ſoften her, and to weaken her conſtitution, and alſo expoſes her the more to the aſſaults of carnal affections; whereas moderate reſt, accompanied with an orderly exerciſe, and labour, renders a perſon gay, vigorous and robuſt; which conſtitutes without doubt, the true perfection of the body, without mentioning the advantages that accrue beſide hence to the mind.

4. This ſoftneſs and idleneſs in the young ladies, being joined commonly with ignorance, there ariſes hence a pernicious eagerneſs after diverſions and ſights. It is this alſo that excites in them an indiſcreet and inſatiable curioſity.

5. Perſons inſtructed and buſied in ſerious matters, have ordinarily but a moderate curioſity. That which they know gives them a contempt for a great many things they know not; they ſee not only the uſeleſneſs, but even the ridiculouſneſs of the moſt part of things, which narrow ſouls, ſuch as either know nothing, or can do nothing, are tranſported with.

6. But, on the contrary, young perſons, and women eſpecially, without inſtruction and application, have always a roving imagination. For want of ſolid nouriſhment, their curioſity violently turns them toward vain and dangerous objects. Such as have a little capacity, are in danger to ſet up for wits; they read,

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for this, all the books that may feed their vanity; they are extremely affected with romances, with plays, with the relations of chimerical adventures, in which profane love bears a mighty ſhare; they fill their minds with empty notions; and uſing themſelves to the magnificent language of heroes, or heroines, in romances, they ſpoil themſelves hereby for converſe in the world: for all theſe fine airy ſentiments, theſe generous paſſions, theſe ſtrange adventures, which the author of the romance, or play, hath invented merely for pleaſure, bear no ſort of proportion, either to the true motives, which are generally the ſprings of our actions in the world, and upon which our affairs do turn, or to the miſtakes, which are commonly met with in all what is here undertaken.

7. A poor raw girl, whoſe head is filled with the moving and ſurpriſing ſtrains, which have charmed her in her reading, is aſtoniſhed not to find in the world real perſons, who may anſwer to theſe romantic heroes. Fain would ſhe live like thoſe imaginary princeſſes, who are in the romances, that is, always charming, always adored, always above all kind of want: what a diſguſt muſt it be then for her to deſcend from this heroical ſtate down to the meaneſt parts and offices of houſewifry.

8. Some carry their curioſity yet much further ſtill, and ſet themſelves even to decide matters of religion, tho' they be not at all capable of the employment. But ſuch as have not largeneſs or extent of mind enough for theſe higher curioſities, have yet others, which are more adapted to their capacity; theſe long impatiently to know what is ſaid or what is done; they can give attention perhaps to a ſong, to an intrigue, or to news; they love to receive letters, and long to read thoſe which others receive; they are impatient to have all told them, and they are as deſirous to tell all; they

are vain, and vanity makes them talk a great deal: they are fickle, and fickleneſs hinders thoſe reflections which might often oblige them to bridle their tongues.

CHAP. III.

The firſt foundations of a right education.

1. NOW to remedy all theſe miſchiefs, it is a great advantage to be able to begin the education of women from their moſt tender infancy; ſince this firſt age, which is given up to indiſcreet, and ſometimes even to diſorderly women, is yet that wherein the deepeſt impreſſions are made, and which by conſequence has a very great influence upon all the reſt of their lives.

2. Before children are able perfectly to ſpeak, they may be prepared for inſtruction. It will be thought perhaps that in this I have ſaid too much: but to convince you hereof, you need only conſider what the infant doth who is not able to ſpeak as yet. It learns a language, for inſtance, which it ſhall ſpeak in a very ſhort time more exactly and fluently, than the learned can ſpeak the dead languages, which they have ſtudied with ſo much labour in a riper age. Now, what is the learning of a language think ye? it is not only to place in our memories a great number of words, but it is alſo, ſaith St. Auſtin, to obſerve the ſenſe of each of thoſe words in particular. The child, ſaith he, amidſt its cries and plays, obſerves of what object this or that word is the ſign; which is done ſometimes by conſidering the natural motions of the bodies, or of thoſe other things which exhibit the object that is mentioned; ſometimes by being ſtruck by the frequent

quent repetition of the ſame word to ſignifie the ſame object. It is true that the temperament of childrens brains gives them an admirable facility for the impreſſion of theſe images. But then what attention of mind is required to diſtinguiſh them, and to fix them every one to its proper object?

3. Conſider alſo, how the children even at this age, ſeek to go to thoſe who flatter them, and ſhun thoſe who lay any conſtraint upon them; how they know how to cry, or to hold their peace, in order to have what they deſire; and how they already have ſome cunning and jealouſy: I have ſeen, ſaith the ſame St. Auſtin, a child that could not ſpeak, jealous, who with a pale countenance and fierce eyes looked upon the child that ſucked with it.

4. We may therefore well reckon upon it, that children do know then more than is ordinarily imagined: thus you may give them by words, which ſhall be aſſiſted with certain tones and geſtures, an inclination to be with perſons of an honourable and virtuous character, whom they ſee; rather than with the looſer ſort, whom otherwiſe they might be in danger of falling in love with. Thus may you too by the very different airs of your countenance, and by the tone of your voice, repreſent to them with horrour thoſe perſons whom they have ſeen in a rage, or any other diſorder: and may take the ſofteſt tones with the ſereneſt countenance, to repreſent to them with admiration whatever they have ſeen that is wiſe, good and modeſt.

5. I inſtance not in theſe ſmall matters, as if they were great ones. But theſe remote diſpoſitions however, are beginnings which ought not to be neglected altogether; and this manner of influencing children betimes, hath inſenſible conſequences toward the facilitating afterwards their education.

6. If any doubt yet of the power which theſe firſt prejudices of childhood have over perſons when they are grown up, ſuch need but conſider how the remembrance of what was beloved in childhood, is ſtill freſh and affecting in our riper age. If inſtead therefore of giving children vain fears of fairies and ghoſts, which weaken their brains (while as yet they are very tender) by too ſtrong commotions; and inſtead of letting them follow the imaginations of their nurſes, as to what things they are either to love or ſhun; we did ſtrive to give them always a pleaſing idea of good, and a frightful one of evil: this reaſonable prejudice, or rather pre-ingagement, would very much facilitate to theſe hereafter the practice of all manner of virtues. Whereas now on the contrary, they have but a melancholy idea given them of forſaking the world for Chriſt's ſake; a clergy-man is uſually repreſented to them under no deſirable figure; death is not mentioned, unleſs it be to affright them; they have tales alſo told of thoſe that are dead, coming again in the night in hideous ſhapes: all which turns to no other end, but to make her ſoul weak and timorous, and to prepoſſeſs it againſt better and more ſolid matters.

7. It is very expedient in the firſt years of childhood to manage well the child's health, to ſweeten the blood by the choice of food, and by the regimen of a plain wholeſome diet. You muſt ſo order her meals, as ſhe may very near keep always to the ſame hours, may eat in proportion to her need, may obſerve the eaſy and kindly dictates of nature, and wait the ſet times and orders; becauſe to do otherwiſe, is to load the ſtomach before the digeſtion be finiſhed. Nor ought ſhe to eat of high ſauces, or bits which excite an appetite where there is no need, and cauſe a diſreliſhing of thoſe victuals that are moſt proper for health. And laſtly, you are to take heed ſhe be not ſerved with too many

many different diſhes at once; becauſe the variety of theſe, coming ſo one upon another, maintains ſtill the appetite, after the true ends of eating are ſatisfied. But of all this we may hereafter ſpeak more particularly.

8. It is likewiſe of very great importance, to let her organs firſt ſtrengthen, and gather vigour, before you load her too much with inſtruction. And ſhould ſhe be even impatient to learn, yet be not over forward for this end; 'tis alſo good to avoid all that may any wiſe kindle the paſſions, or that may excite or cheriſh in her violent deſires; and gently to accuſtom her to want thoſe things, for which ſhe may happen to teſtify too great an eagerneſs; give her to ſee that ſhe can never hope to obtain the things ſo longed after by her. Begin early thus to harden her for diſappointments, to moderate her deſires and affections, and to render her eaſy to bear refuſals: which in the future courſe of her life will be of the higheſt conſequence to her: and therefore when you refuſe her any thing ſhe too violently deſires, be ſure to encourage her when ſhe takes it quietly, and to gratify her with ſomewhat better in the ſtead of it.

9. Thus, though the childrens nature be not very promiſing, they may yet be rendered docil, patient, firm, gay, and contented; whereas, if we neglect this firſt age, they become paſſionate and unquiet for their whole life after; their blood burns within them; their ſpirits are inflamed; habits grow inſenſibly, which are hardly ever to be rooted out; for the body being yet tender, and the ſoul free from any inclination to any object, they are quickly bent towards evil. And thus there is made in them a kind of ſecond original ſin; which is the ſpring of a thouſand diſorders, as they grow up to womens eſtate.

10. As ſoon as they come to an age, wherein their reaſon begins to appear, all the words ſpoken to them

ſhould

ſhould tend to the making them in love with truth, and to the inſpiring them with the contempt of all diſſimulation. Hence you ought not to make uſe of any cheat, or trick, in order to pacify them, or to perſuade them to that which you deſire. For hereby they learn that craftineſs, which they never after forget: they muſt therefore, as much as is poſſible, be led by plain reaſon, not by ſubtility.

11. But let us examine a little more nearly the eſtate and capacity of children, that we may more particularly ſee what is proper for them. The ſubſtance of their brain is ſoft and tender, and it hardens every day; as for their ſouls, they at firſt know nothing, every thing is new to them. This ſoftneſs in the brain cauſes every thing to be eaſily imprinted in it: and the ſurprize of novelty makes them very apt to admire, and to be mighty inquiſitive. It is alſo true, that this moiſture and this ſoftneſs of the brain, being joined with a great heat, do give it a facil and continual motion; whence proceeds that continual agitation of children, who are no more able to fix their minds on any one object, than their bodies in any certain place.

12. On the other ſide, children underſtand not yet how to think, or to do any thing of themſelves; whence they obſerve all, and ſpeak but little, except where, by the fault of the parents or thoſe about them, they are uſed to ſpeak a great deal; which is carefully to be taken heed of. The pleaſure oftentimes which we deſire to take in briſk lively children, ſpoils them; for we accuſtom them to venture at every thing that comes into their mind, and to ſpeak concerning things of which they have as yet no diſtinct knowledge; whence all their life after, the habit of judging with precipitation continues, and they are uſed to ſpeak of things, of which they have not any clear ideas; which is a very pernicious turn of mind.

13. This

13. This ſatisfaction which we generally take in children, produces alſo another very deplorable effect: for they perceive that they are looked upon with delight, that every thing they do is obſerved, and that what they ſpeak is heard with pleaſure: and hereby they accuſtom themſelves to an opinion, that all people muſt needs be taken with them.

14. During this age wherein they are ſo applauded, and have not as yet experienced any contradiction, they commonly conceive chimerical hopes, which make way for infinite diſappointments, in the whole courſe of their life that is to come. Thus I have ſeen children who have thought that people were ſpeaking of them as often as they have ſpoken in ſecret; becauſe they had obſerved they had often done ſo. They fancied, there was nothing in themſelves, but what was extraordinary and admirable. Care therefore is ſo to be taken of children, as not to let them diſcern that we admire them, or think much on them. Make them ſee that 'tis purely out of kindneſs, and the need they are in of being ſet right and helped, that you are mindful of their conduct; not out of any admiration of their parts. Be not over haſty; but rather be contented to form them by little and little, as occaſions naturally fall in; nay though it were in your power, very much to advance and forward the underſtanding of a child, without over much ſtraining and preſſing it, you ought yet to be afraid of doing it; becauſe the danger of vanity and preſumption which might thence ariſe, is always greater than the fruit of theſe early educations which make ſo much noiſe.

15. You muſt be contented to follow and help nature; children, who know but a little, muſt not be encouraged to ſpeak much; but as they are ignorant of a great many things, ſo have they a great many queſtions to aſk about them, in which they are not to be diſheartned,

diſheartned, but muſt have plain and preciſe anſwers given them: and ſometimes it would be well to add ſome little compariſons to render thoſe expoſitions you give them more ſenſible. If they judge of any matter without well underſtanding it, they muſt be perplexed with ſome new queſtion, to make them by this means ſenſible of their fault and folly, yet without confounding them quite: at the ſame time you muſt make them perceive (not by wide or ſtrained commendations, but) by ſome real mark of eſteem, that you approve of them much better when they doubt, and aſk what they know not, than when they give their judgment poſitively, though they are in the right. This is the true method of inſtilling into their minds a true modeſty and politeneſs, and a great contempt for thoſe conteſts and diſputes, ſo common among young perſons, as ſoon as their underſtanding begins to enlarge itſelf.

16. Now, as ſoon as it appears that their reaſon hath made ſome progreſs, this experiment may be made uſe of to fore-arm them againſt pride and preſumption; 'you ſee, ſay you, that you underſtand more now 'than you did a year ſince. Within a year more you 'ſhall ſee and underſtand other things, which you 'are not capable of ſeeing and underſtanding at this 'time: if the laſt year you had undertook to judge 'of thoſe things you now underſtand, and were ig-'norant of them, you would certainly have made a 'wrong judgment. You would have done yourſelf a 'great injury in pretending to underſtand what was 'beyond your capacity. It is the ſame at this time, 'with relation to thoſe things you are not yet ac-'quainted with. You will one day ſee how your pre-'ſent judgments are ſhort and imperfect. In the mean 'while therefore truſt to the judgment of perſons, 'who judge as you will judge yourſelf, when you 'ſhall have their age, and their experience.'

17. The

17. The curioſity of children is a propenſion of nature, which goes as it were to meet inſtruction; fail not to make good uſe of it. For example, if in the country they ſee a mill, and would know what it is; you muſt explain to them how the food with which we are nouriſhed is prepared. If they perceive reapers, you muſt make them underſtand what they are doing; how corn is ſowed, and how it multiplies in the earth. In the town they ſee ſhops where ſeveral arts are exerciſed, and where divers merchandizes are ſold. You muſt never be wearied with their demands: theſe are the openings or overtures which nature offers you for facilitating their inſtruction: let them ſee you take pleaſure in them; ſo hereby you will inſenſibly teach them how all things are done which are ſerviceable to men or women, and upon which commerce turns. Thus by little and little, without any particular ſtudy, they will come to underſtand the good manner of making or ordering all thoſe things which are for their own uſe, and the juſt price of each of them; which is the true foundation of good houſewifery. The knowledge of theſe things is principally neceſſary for the female ſex; though indeed it ought not to be deſpiſed by any, ſince all people ought to take care not to be cheated in their expences, and wiſe management is no leſs commendable in one, than the other ſex.

CHAP. IV.

Of imitation.

1. THE ignorance of children, in whoſe brain nothing is yet imprinted, and who have not as yet attained to any habits, renders them pliable, and

and conſequently inclinable to imitate whatever they ſee; wherefore it is a thing of the higheſt conſequence not to preſent before them any other than the beſt patterns for imitation. You muſt not ſuffer any to be about them, or come near them, but ſuch whoſe examples are uſeful, and proper for them to follow. But as it is not poſſible but they ſhould, notwithſtanding all the precaution that can be taken, ſee a great many irregular things and actions, you muſt begin betimes to make them hereupon obſerve the impertinence and madneſs of certain vicious and unreaſonable perſons, whoſe reputation is thereby utterly loſt: you muſt ſhew them how ſuch a one, for inſtance, is deſpiſed, and worthy truly ſo to be; how another is made wretched, becauſe ſhe gives up herſelf to her paſſions, and neglecting to cultivate her reaſon; and how a third is feared and ſhunned by every one, becauſe of her being known to be of a dangerous and intriguing diſpoſition.

2. Thus you may, without uſing them to ridicule, form in them an exact reliſh, and make them ſenſible of true decencies: neither ought you wholly to forbear acquainting them, in general, with the notice of certain defects, even in good perſons; though it may be feared their eyes ſhould hereby be open to diſcover the weakneſſes of ſuch whom they ought to have a reverence for. For beſides that 'tis not to be expected (nor is it at all juſt) to keep them in ignorance of the true rules hereupon; the ſureſt means of holding them in their duty, is, by reaſon to perſuade them that they muſt bear with each others defects and infirmities; that they ought not to judge of them raſhly; that theſe appear often greater than in reality they are; that they are generally balanced with ſome advantageous qualities or other; and that nothing being in this world perfect, that ought to be eſteemed which has

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the leaſt of imperfection. But laſtly, though there be no need of making uſe of ſuch inſtructions as theſe, but in caſe of extremity; yet it is neceſſary always to ſeaſon them with true principles, and to preſerve them diſcreetly from imitating the ill which they have continually before their eyes.

3. You muſt above all ſtrictly hinder them from acting ridiculous perſons, or mimicking the defects of any whatever. For theſe comical faſhions, and apiſh tricks, have ſomething in them very mean, the which is altogether contrary to worthy principles. And it is to be feared children may take to them by reaſon both of the warmth of their imagination, and the volubility of their bodies joined to their briſkneſs; which makes them eaſily put on all ſorts of forms to repreſent what they ſee is ridiculous.

4. This faculty now which is in children, is productive of a vaſt number of evils, if they are once delivered up to ſuch as are not only without virtue, but who ſcarce ſo much as endeavour to hide their vices from them. They learn quickly either to conform themſelves to what they ſee in theſe, or elſe by mimical poſtures to jeer and ridicule what pleaſes them not. God ſurely implanted this propenſity in them for a quite contrary end: it was, that they might be able more eaſily to conform themſelves to the good that is ſet before them. Often hence one had need do no more, than juſt to let them ſee in another, that which one would have them do: and this becauſe an indirect and inſinuating way of teaching them their duty, being well managed, is commonly the moſt ſucceſsful and effectual.

CHAP.

CHAP. V.

Indirect inſtructions.

1. IT is hence my opinion, that it would be well for parents, and all that have the charge of children, particularly of girls, to make frequent uſe of theſe indirect inſtructions, they being not ſo tireſome as ſet leſſons, and remonſtrances. Nay, were it but to awaken their attention to the examples which we give them, or to the rules we would ſet them, there can be no method invented half ſo taking with them as this.

2. After this manner a perſon may in their preſence aſk of another, why do you this? and the other may anſwer, I do it for ſuch, or ſuch a reaſon. For inſtance, Why have you confeſſed your fault? 'It is becauſe I 'ſhould have committed a much greater one in coward-'ly denying it by a lye; or, becauſe nothing is hand-'ſomer, or more praiſe-worthy, than to ſay frankly, 'I was in the wrong.' Whereupon let the firſt perſon then commend the other for this ingenuouſneſs, in ſo accuſing him or herſelf; but care is to be taken that this be done without any ſort of affectation: for children are a great deal more penetrating than we think: and as ſoon as they but perceive any cunning, or artifice, in thoſe who govern them, they preſently fling off the ſimplicity, and the confidence, which are natural to them.

3. We have obſerved, that the brains of children are both hot and moiſt; which cauſes in them a continual motion; their ſoftneſs doth not only make all things to be eaſily imprinted, but the images alſo of all ſenſible objects to be here very freſh and ſtrong. So then it is requiſite to make haſte to write in their heads,

heads, while the characters may be there eaſily formed. But choice is to be made of the images, which you deſign therein to engrave; for in ſo ſmall and precious a cabinet as this, ought no other but exquiſite things to be placed; it muſt always be remembered, that at this age you muſt not inſtil into their minds any thing but what you deſire to laſt there for their whole life. The firſt images, engraven while the brain is ſoft, and hath yet nothing written upon it, are the deepeſt; and they harden proportionably as age dries the brain: conſequently they become undefaceable with time; hence it is that when we are old, we diſtinctly remember many things done in our youth at ever ſo great a diſtance, whereas we do not near ſo well retain thoſe which we ſaw, or experienced, in our riper age; becauſe the traces of theſe latter were made in the brain, at the time in which it was already dried, and filled with other images.

4. For are there not thoſe who daily argue much after this rate? 'I have learnt now my track; I am 'ſo, or ſo accuſtomed; I am too old now to change; 'I was bred up in this way.' When we hear ſuch kind of reaſonings as theſe from others, we are indeed ſhocked, and cannot ſo eaſily, or rather blindly, ſubmit our minds to them: though it be true, that at the ſame time we reaſon after no better a manner ourſelves, and perceive it not. Find we not a ſingular pleaſure in recalling the images of our youth? the ſtrongeſt inclinations, are they not thoſe which were taken up by us in this age? and proves not all this, that the very firſt impreſſions, and the earlieſt habits, are ſtill the moſt durable?

5. But if childhood be adapted for the engraving of images in the brain, it muſt be acknowledged that it is not altogether ſo for the regular diſpoſal of them, or for reaſoning. For as much as the moiſture of it which renders

renders the impreſſion eaſy, does, by being joined with too great an heat, make a ſort of agitation; which hinders all continued application, and breaks the ſeries of rational deductions.

6. A child's brain is like to a lighted torch put in a place expoſed to the air and weather; the light of which always blazes here and there as the wind drives it: the child thus makes you a queſtion; and before you can have anſwered her, her eyes perhaps are toſſed up toward the cieling, ſhe is counting all the figures that are there painted, or all the panes of glaſs which are in the windows: if you go to bring her back to her firſt object, you torment her as if you held her in priſon: ſo that you ought with great care to manage the organs of children, and particularly daughters, till they be ſtrengthned; to ſuch queſtions as are put to you by them, make them ready and apt anſwers; and never hinder them from making as many as they pleaſe. Do you but keep up their curioſity, and make in their memory a collection of good materials; the time will come when they will be able to adjuſt them together of themſelves, and when, the brain having more conſiſtence, they will reaſon more logically: in the mean while all you have to do is to ſet them right, when they are out in their reaſoning; and to make them ſenſible, without too much frowardneſs, as occaſion offers itſelf only, what it is to draw a true conſequence.

7. Suffer therefore children to play, and endeavour to mix inſtruction with their ſport; ſo that wiſdom may not be diſcovered to them but by intervals, and with a ſmiling countenance, and have a care of wearying them, or diſguſting them with an indiſcreet exactneſs.

8. If they once frame to themſelves a ſad and melancholy idea of virtue, all is then as good as loſt upon them. And if licentiouſneſs and a diſorderly life are preſented to them in a pleaſing ſhape, it is no wonder if

if they embrace the ſame; you will then labour to no purpoſe. Wherefore never let mean and baſe ſpirits, and ſuch as are themſelves under no rule, come near them to flatter them. We are uſed to love the manners and opinions of thoſe perſons whom we reſpect: and the pleaſure we take in the company of the profligate, makes us by degrees even to eſteem what we find in them, though never ſo contemptible.

9. Now to make children delighted with the virtuous, you muſt teach them to obſerve whatever theſe have in them that is either lovely, or uſeful, or honourable; as their ſincerity, their modeſty, their fidelity, their diſcretion; but above all their piety, which is the ground of all the reſt.

10. If of this number there be any yet who have ſomething in them that may be offenſive, (as it indeed often happens) you will then do well to tell them, 'that 'piety doth not cauſe theſe defects; which, if perfect, 'it expells, or at leaſt ſweetens, and makes tolerable.' But after all you need not, nay you muſt not, be over-ſtiff in making children reliſh certain pious perſons who have a diſreliſhing outſide.

11. Though you ſhould watch over yourſelf very carefully, not to let any thing be ſeen in your behaviour but what is good; expect not that the child ſhall be able to diſcover no fault in you; who will often perceive even your lighteſt ones. Thus St. Auſtin informs us how, from his childhood, he obſerved the vanity of his tutors. Now that which is beſt, and moſt important for you to do in this caſe, is to know your ſelf your own faults, which the child will know as well as you, and to cauſe ſome ſincere friends charitably to advertiſe you of them.

12. It is ordinary with thoſe who govern children, to pardon little or nothing in them, and every thing in themſelves. This ſtirs up in children a ſpirit of cenſoriouſneſs

ſorioufneſs and ſpite; ſo that when they have but ſeen any fault committed by thoſe who have the tuition over them, they are preſently raviſhed at it, as thinking they have found matter enough to recriminate.

13. Avoid therefore this inconvenience: be not afraid to ſpeak of the defects which are viſible in you; and of the faults which may have eſcaped you in the child's preſence: if ſhe be able to underſtand reaſoning about it, tell her you will give her an example of correcting her faults, by correcting your own. Hereby you will have, even from your very imperfections, wherewith to inſtruct, and to edify the child, and wherewith to encourage her for her amendment; you will avoid too the contempt, and the diſguſt which your failings might elſe have given her as to your perſon.

14. At the ſame time, you muſt ſeek all means of making thoſe things pleaſant to the child, which you require from her. Have you any thing that is troubleſome which you would propoſe, give her to underſtand that the pains will be ſoon followed with pleaſure; ſhew her always the uſefulneſs of the things you teach her; make her ſee their advantage and uſe, with relation to the commerce of the world, and the duties of particular conditions: without this, ſtudy appears to children an abſtracted, barren, and thorny labour; to what ſerves it, ſay they in themſelves, to learn all theſe things, which never come into converſation, and which have no kind of reſpect to whatever we are obliged to do? It is therefore neceſſary to give children the reaſons of all that is taught them: 'This is, you may tell 'them to put you into a condition of doing well what 'you are hereafter to do; this is to form your judgment; 'this is to accuſtom you to reaſon juſtly upon all the 'affairs of life.' It is always neceſſary to ſhew them ſome ſolid and pleaſing end, which may be able to ſupport them through their labour, and never pretend to ſubdue them by dry and abſolute authority.

15. According

15. According as their reaſon ſhall increaſe, ſo is it requiſite to reaſon more and more with them about the great need and uſefulneſs of education; to let them ſee they are not to follow all their own thoughts; to teach them how they are to profit by them after the beſt manner; to make their true eſtate appear to them; to try and form their judgment; and to bring them to reliſh thoſe things you would have them.

16. Never uſe, without an extreme neceſſity, an auſtere and imperious air, which makes children tremble; this is often an affectation and pedantry in thoſe who govern; for children are commonly too timorous and ſhamefaced. You will doze their heads, and take away from them the true confidence, without which there is little or no fruit to be hoped for from education. Make yourſelf rather beloved by them, that ſo they may be free with you, and may not dread the letting you ſee their defects. To ſucceed herein the better, be indulgent to thoſe who diſguiſe not themſelves before you. Do not appear ſtartled at, or provoked by their evil inclinations: on the contrary, comply with their weakneſſes. Now and then there may perhaps follow hence this inconvenience, that they will be the leſs reſtrained by fear; but to take all together, confidence in their governors and artleſs ſincerity are far more uſeful to them, than a rigorous authority.

17. Not but that you may make uſe of authority, when you find familiarity and perſuaſion are not ſtrong enough. But it is needful always to begin with an open, gay, and familiar conduct; yet ſuch as is without any baſe and ſordid meanneſs: that ſo you may hereby have the means of ſeeing children act naturally, and without any diſguiſe; and of knowing them thoroughly. But after all, when you ſhall have thus reduced them by authority to obſerve all your rules, you will not yet reach your end; for all will turn into forced,

forced, and painful formalities, and perhaps into hypocriſy; you will diſguſt them with goodneſs, and virtue, the love of which ought to be your only endeavour and aim to inſpire into them.

18. If the wiſe-man then gave this advice to parents, to keep the rod lifted up over their children, if alſo he ſaid, that a father, who plays with his child, ſhall afterwards weep; he did not at all blame a gentle and patient education. He only condemns thoſe weak and inconſiderate parents, who flatter the paſſions of their children, ſeeking only to divert themſelves with them during their childhood, even to the ſuffering in them all kinds of exceſſes.

19. Hence we may conclude, that parents ought always to preſerve their authority, if need be, for correction; for there are ſome natures which muſt be tamed by fear; but ſtill this is never to be done but when you can do no otherwiſe. Have all ſweet and gentle methods been uſed? if ſo, you may then proceed to thoſe that are ſtronger; yet ſo as to preſerve both love and authority at once.

20. A child who acts only by imagination, and confounds in her head all thoſe things, which appear connected together in one and the ſame repreſentation, hates ſtudy and virtue; becauſe ſhe is prejudiced with an averſion from the perſon, who ſpeaks to her of them. Hence proceeds that melancholy and frightful idea of virtue, which ſhe retains all her life after; for this is oftentimes all that remains of a ſevere education.

21. You muſt often bear with ſome things which want correction, and wait the critical moment wherein the child ſhall be diſpoſed to profit by diſcipline. Never rebuke her too ſoon after a fault, leſt thereby ſhe ſhould be tempted to commit another and a greater. Remember that unſeaſonable reproof is more dangerous than ſilence, and that correction out of a due time,

time, be it never ſo juſt, can never do any good, but may do a great deal of hurt. Set before you always the patience and long ſuffering of God: and if chaſtiſement be neceſſary, at leaſt let not paſſion ever intermingle itſelf; but let wiſdom, with love, hold the reins; be ſure let the firſt heat, both in her and in yourſelf, be well over, before you go about it. For if you do it in your own, ſhe will perceive that you act more through humour and paſſion, than through reaſon and kindneſs; whereby you will infallibly loſe your authority over her: and if you do it in her's, ſhe is not in a temper then free enough to acknowledge her fault, to overcome her paſſion, or to be ſenſible of the importance of your good advice. This tends likewiſe to make her loſe much of the reſpect ſhe owes you. Shew her then that you are always miſtreſs of yourſelf; nothing will make her better ſee it than your patience. Watch for a fit moment, even for ſeveral days together, if it be neceſſary, in order to time a correction. Tell not a child of her failing, without adding ſome means to overcome it, which may encourage her to do it; for it is highly needful to avoid the trouble and diſcouragement, which bare correction produces. If ſhe be a child that hath a pretty meaſure of reaſon, I believe, it would not be amiſs inſenſibly to engage her, to aſk you to tell her of her faults. This is the means to let her know them, without being diſturbed; however you muſt not tell her of them many times together, or with much aggravation.

22. For it muſt be conſidered, that children have but a weak head; that their tender age makes them not yet ſenſible of any thing, but pleaſure, or pain; and that we are apt to require of them an exactneſs and ſerioufneſs which they are wholly uncapable of; not they only, but the exacteſt perſons themſelves,

who are already grown up. Beſides, a dangerous impreſſion is thus made upon their temper, by ſpeaking to them always of ſuch words, and things, as they do not at all underſtand, or are not delighted with: ſo their conſtitution is often ſour'd, their ſpirit broken, their brain ſhattered and confounded; and nothing is therein ſo deeply imprinted as that diſguſt and averſion, or that melancholy and dullneſs, which proceeds from too much ſeverity. No liberty, no play, no jocundneſs; always leſſon, ſilence, forced poſtures, corrections, threatnings, inſtead of doing any good, do but ſpoil all.

23. The ancients certainly underſtood this better than we at this day: it was by the pleaſure of verſes and muſic, that the principal ſciences, the maxims of virtue, and the refinement of manners were introduced firſt among the Hebrews and Egyptians, and then among the Grecians. Such as are without reading can hardly perhaps believe it to be true; all this is ſo very remote from our cuſtoms: yet, if any one know but very little of hiſtory, there can remain no poſſibility of doubt, but that this was the vulgar practice of antiquity for many ages. At leaſt let us then endeavour in ours, to join together pleaſure and profit as ſoon as ever we can.

24. But though one can hardly hope to proceed always without making uſe of terror, becauſe there are too many children, whoſe nature is ſtubborn, and not eaſily teachable; recourſe however muſt not be had to this, but after having patiently firſt tryed all other remedies. You muſt therefore give them always diſtinctly to underſtand all that is required of them, and let them know with what you will be contented. For it is highly requiſite that joy and confidence be their ordinary diſpoſitions; otherwiſe you do but break their tempers, rack their ſpirits, and their courage will

will be abated: if they are lively, you ordinarily provoke them; if they are ſoft, you then ſtupifie them. Fear is like violent phyſic, that is made uſe of in extreme diſtempers; it purges, but withal it weakens the conſtitution, and wears out the bodily organs; a ſoul led by fear, is thereby always the weaker.

25. Moreover, though you ſhould not uſe yourſelf to threaten without chaſtiſing, for fear of rendring your threats contemptible; yet neither muſt you chaſtiſe, as often as you threaten. As for chaſtiſements, the puniſhment ought to be as light as poſſible it can, the fault conſidered; but accompanied with all the circumſtances that may affect the child with ſhame and remorſe. For inſtance, ſhew her all that you have done to avoid coming to this extremity; appear to be troubled for what you do; ſpeak before her with other perſons concerning the unhappineſs of thoſe who are deſtitute of reaſon and honour, even to the bringing themſelves under the laſh; withdraw the marks of ordinary kindneſs, ſo long till you ſee a need of comforting her.

26. Let this chaſtiſement be either public, or private, according as you ſhall judge it moſt uſeful to her, either to affect her with a great ſhame, or to let her ſee that ſhe is ſpared. Reſerve this public ſhame, to make uſe of it as the laſt remedy. And ſometimes employ ſome diſcreet body or other to comfort her, and ſweetly induce her to do her duty: this may be one, who may tell her that which you ought not then to tell her yourſelf; who may cure her of her vicious ſhame, diſpoſing her to come to you again, and beg your pardon, to whom ſhe may open her heart more freely than ſhe could do before you. But eſpecially you muſt never let it appear, that you require from her any but neceſſary ſubmiſſions; try therefore to bring it ſo about, that your daughter may condemn herſelf, that

ſhe may execute her own ſentence, by a handſome ſubmiſſion; and that there may no more remain for you to do, than to ſweeten the puniſhment which ſhe herſelf ſhall have accepted.

27. Every one ought yet ſtill to qualify general rules according to particular occaſions. Men, but eſpecially children, do not always reſemble themſelves; what is good to day, may be dangerous to morrow: a conſtant uniform conduct therefore cannot be uſeful. The fewer formal leſſons you give, ſo much the better; a number of inſtructions, of greater uſe than any ſet leſſons, may be inſinuated eaſily into the moſt gay and free converſations. Thus I have ſeen ſeveral children, who have learnt to read even in playing. One need only tell them ſome diverting things, which may be read out of a book in their preſence, and inſenſibly make them to underſtand the letters. After this they will be deſirous, of their own accord, to be able to go to the fountain of that which has given them pleaſure.

28. Two things there are, which in the education of children are apt to ſpoil all: the firſt is, they are too ſoon taught to read a language they do not ſpeak; and that takes away from them all the pleaſure of reading; the other is, they are accuſtomed generally to read with a forced and ridiculous accent; both theſe faults are carefully to be avoided. A book muſt be given them that is well bound, gilded on the back and edges, with fine cuts, and printed in a very good character. Every thing that rejoices or enlivens the imagination, facilitates ſtudy. You muſt endeavour to chuſe a book that is full of ſhort and wonderful hiſtories; this being done, trouble not yourſelf with fear, leſt the child ſhould not come to read; vex her not, nor weary her, even though it be to make her read exactly; let her pronounce naturally, according as

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ſhe ſpeaks; other tones are never good, and ſound pedantically: when her tongue ſhall be unlooſed, her breaſt ſtronger, and the habit of reading greater, ſhe will eaſily come to read more gracefully, and more diſtinctly.

29. The manner of teaching to write ought to be very near the ſame: when children underſtand a little how to read, you may make to them a diverſion of forming of letters; and if there be many together, it will be convenient to put emulation among them. Children are of their own accord carried to make figures upon paper; if you help but a little this inclination, without too much racking it, they will form letters in playing, and by degrees accuſtom themſelves to write. From which propenſion, ſo viſible in them, ſome have thought it would be more agreeable to begin with writing, than to inſtruct them after the common method; and for this end to have two or three alphabets of letters engraven on copper plates, with double lines, having whites betwixt, which the children would be ſtriving to fill; and then when they have made them, would be inquiſitive to know what they are. It is thought convenient for them to begin with the great letters, after which well done to proceed to the little ones; then to the numerical figures; and ſo to circles, ſquares, and the like. What Mr. Paſchal did in theſe laſt is known to all, and how he was forced to give names to what he had formed, as to call a line a bar, a circle a round. Some are of opinion that this might be advanced to other great ends, to many excellent uſes of human life, which children would inſenſibly learn. Let that be as it will, it is uſeful to go along here with their curioſity: they may be likewiſe excited to this by ſome reward, ſuch as may be pleaſant to them, and of no dangerons conſequence.

30. Write me a billet, you may ſay: ſend ſuch a thing to your brother, or ſuch a piece of news to your couſin: all this creates pleaſure for the child, provided that not any melancholy image of a ſet leſſon diſturb her. A free curioſity, ſaith St. Auſtin, upon his own experience, ſtirs up the ſpirits of children, more than a rule, or a neceſſity impoſed through fear.

31. Obſerve here then a very great defect of our ordinary educations: all the pleaſure is put on one ſide, all the trouble on the other; all the trouble in ſtudy, all the pleaſure in diverſion: now what can a poor child do but impatiently bear a rule, which yields nought but trouble; and eagerly run after recreation, in which ſhe meets with only pleaſure?

32. Let us endeavour therefore by all means poſſible to invert this moſt abſurd order, let us render ſtudy pleaſant, let us veil it under the appearance of liberty and delight; let us ſuffer children now and then to break off at times, by little ſallies and diverſions; they have need of theſe little diſtractions, to give reſt and refreſhment to their minds, when wearied.

33. Let us give them leave to caſt their eyes then off from their book; permit them from time to time ſome diverſion, or ſome play, that their mind may not be too much fatigued or confined; and then let us bring them back gently to what we deſign. A regularity that is too exact, in requiring from them ſtudies, without any interruption, doth but hurt them very much: thoſe who have the government over them, may often for their own ſakes affect this regularity; becauſe it is more convenient to themſelves, than a continual attention in watching the proper times for inſtruction: but it rarely, if ever, anſwers the end which they propoſe by it.

34. At the ſame time that we are thus making their ſtudies a diverſion, let us be ſure to take away from their

their diverſions, all that pleaſes too much, or that may be apt to affect them with too great a paſſion. Whatſoever but affords a pleaſant variety, ſatisfies the curioſity in things profitable, moderately diverts the mind, and exerciſes the body for convenient and uſeful arts; this ought to be employed in childrens diverſions. They are beſt pleaſed with ſuch paſtimes, as put the body in continual motion; they are ſatisfied if they can but run from one place to another, a ſhuttle-cock or a ball will do the buſineſs; ſo there is no need to be concerned about their pleaſures or diverſions, they will invent enough of themſelves; it is ſufficient to let them alone in the purſuit of them, and to ſeem pleaſed in looking on, and to moderate them when they begin to be a little too much over-heated. However, it would be well to give them a reliſh, as much as is poſſible, for the pleaſures of the mind, ſuch as converſation, news, hiſtory, and ſome kinds of ſports which require induſtry and attention, and contain ſomething inſtructive. All this will have its uſe in time; but in this, the humour of children in the mean while muſt not be forced: one ought to make a few overtures to them; hereafter their bodies will be leſs diſpoſed to motion, and their minds will act more readily, and regularly,

35. The care which muſt be taken in the mean time to ſeaſon ſerious buſineſſes with pleaſure, will greatly ſerve to moderate the inclination of youth, for moderate diverſions. It is ſubjection and trouble which give them ſo much impatience and create a deſire of being diverted. If a girl was leſs tired with being near her mother, ſhe would not be at ſo much pains to get out of her ſight, nor would ſhe go to look out for worſe companions.

36. In the choice of diverſions it is good to avoid all ſuſpected ſociety; boys therefore are not to be with

girls; nor theſe too with none of their own ſex, but who are of an orderly and decent behaviour. Sports which ſpend and exhauſt the ſpirits; which affect too much, or cauſe too great pleaſure, which accuſtom to an agitation of body, that is immodeſt in a girl, with frequent goings abroad, and ſuch converſations as may give a deſire of being often out, are here carefully to be avoided. When a young lady is not yet ſpoiled by any great or immoderate diverſion, nor has, by the means of ſuch, cauſed any violent paſſion to ariſe in her breaſt, it will be no difficult matter for her to find joy; health and innocence are the true ſprings of it. But thoſe ladies who have had early the misfortune of being uſed to violent pleaſures, do loſe quite the guſt of thoſe that are moderate, and are always diſquieted in a troubleſome ſearch after joy, and a vain hunting for delight.

37. The reliſh for diverſions is ſpoiled after the ſame manner as that for victuals: ſome ſo uſe themſelves to bits of a high guſt, that ordinary meats, and plainly ſeaſoned, become to them flat and inſipid. Let us above all be afraid of thoſe great convulſions of the ſoul, which prepare diſquiets and diſguſts, and do proceed from exceſſes of this kind. They are more eſpecially to be feared for children, who can leſs reſiſt what they feel, and who are naturally carried to briſkneſs and livelineſs of action. Let us labour to continue in them a reliſh for plain things; by allowing neither great preparations of victuals to nouriſh, or of ſports to recreate them. Sobriety always gives appetite enough, there is no need to raiſe it by high ſauces, which lead but to intemperance; temperance, ſaid one of the ancients, is the beſt miſtreſs of pleaſure. With the help of this temperance, in which conſiſts the health both of body and ſoul, our young lady is always in a ſweet and moderate joy; there is no need of fine machines or

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ſights, theatrical pomps or expences, to recreate her; a little play which ſhe may invent herſelf; a pretty inſtructive reading; a labour which is by herſelf freely undertaken; a walk, or a little innocent converſation, which relaxes the mind after hard labour; leave a purer joy in her, than that of the moſt charming muſic, or the moſt exquiſite and ſtudied diverſion.

38. It is true, plain pleaſures are leſs lively, and leſs ſenſible. Others put the ſoul in greater agitation, by moving more ſtrongly the ſprings of the paſſions. But the plain pleaſures are better; for they give an even and durable joy, without any of the malignant conſequences that follow the other. They are always wholſome; whereas others, like wines that are ſophiſticated, may pleaſe perhaps in going down more than the natural, but will be ſure to diſturb and hurt the health: thus the temperament of the ſoul is ſpoiled as well as the taſte, by the ſearch after theſe lively and picquant pleaſures. All we can do for thoſe we govern, is to accuſtom them to this plain way of life, to fortify them in this habit as long as is poſſible, to prevent them with the dread of thoſe inconvenencies which attend other pleaſures; and not to give them up to themſelves, as is ordinarily done, in an age wherein the paſſions begin to be moſt ſenſible, and wherein by conſequence they have the greateſt need of being kept in, and diſcreetly managed.

39. It muſt be acknowledged, that of all the pains taken in education, there is not any comparable to that of bringing up children, who lack capacity. Quick and ſenſible natures, it is true, may be capable of terrible excurſions; paſſions and preſumption draw them on; but then they have likewiſe great recoveries again, and ſpring back often when at a far diſtance; inſtruction in them is like an hidden bud, which puſheth itſelf forward, and fructifieth ſometimes

when experience comes to the ſuccour of reaſon, and when the paſſions decline and ſink; at leaſt one may hereby render them attentive, and ſtir up their curioſity. We have in theſe wherewith to intereſt them in what we would teach them, and to ſpur them on with honour; whereas we have no hold to take in indolent natures. All their thoughts are diſtraction, they are never where they ought to be; we cannot touch them to the quick by corrections; they hear all, and perceive nothing. This indolence makes children negligent, and gives them a diſreliſh for whatever they do; it is in this caſe, the beſt education runs an hazard of being diſappointed, if we do not take heed to prevent the miſchief from their very infancy. There are a great number of perſons, who ſounding not matters to the bottom, conclude preſently from this ill ſucceſs, that it is nature, that doth all in forming perſons of merit, and education juſt nothing; whereas they ought only to conclude, that there are ſome natures indeed, like ungrateful lands, which are very hardly to be cultivated. Now it is ſtill much worſe, when the educations of ſuch juſt tempers are croſſed, or neglected, or badly ordered in their beginnings.

40. It muſt be likewiſe obſerved that there are ſome natures of children in which people are very much miſtaken. They appear at firſt to be briſk and witty; becauſe the firſt graces of children have a certain luſtre which cover all. There is ſeen herein I know not what of tender and amiable, which hinders us from examining more nearly all that is particular in the inward features. Every thing that is found in them briſk ſurprizes, becauſe not expected from their age. All the faults of judgment are permitted them, and have an air of ſimplicity, a certain vivacity of body, which never fails to appear in children, is miſtaken for that of the mind. Hence it is that the child-

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hood of many ſeems to promiſe ſo much, and give ſo little. Such an one was famed for her wit when ſhe was but five years old, who proportionably as ſhe grew up, fell into obſcurity and contempt.

41. Of all the qualities which are ſeen in children, there is but one, upon which you can make any account; that is, good reaſoning. This grows up always with them, provided it be well cultivated; whereas the little graces of childhood wear away, their vivacity is extinguiſhed, the tenderneſs of ſoul (which we call good nature) is likewiſe very often loſt; becauſe their paſſion and their commerce with the men of politicks inſenſibly harden young perſons when they enter into the world.

42 Endeavour therefore to diſcover through the graces of childhood, whether the child's nature, which you have to govern, wants curioſity, or whether it be inſenſible of an honourable emulation. In this caſe it is difficult, but that all the perſons charged with its education ſhould be ſoon wearied, and leave off ſo ungrateful and thorny a labour. It is therefore neceſſary to ſtir up briſkly all the ſprings of the child's ſoul, to draw her out of this drowſineſs. If you foreſee this inconvenience, do not preſs her immediately with continued inſtructions; carefully avoiding to overload her memory: for it is this which ſtupifies her, and which oppreſſes the brain. Tire her not with hard tormenting rules; encourage and hearten her up, ſince ſhe labours under an extreme quite oppoſite to preſumption: be not afraid diſcreetly to make her ſenſible of her own capacity, and that it is really greater than ſhe may imagine; be ſatisfied with the little ſhe does; make her obſerve how ſhe improves; repreſent to her how improperly ſhe was afraid of not being able to ſucceed in the things which ſhe hath well done; fail not by all means to ſet emulation to work.

Jealouſie

jealouſie is more violent in children than can be well imagined; ſome of them have been ſeen to fall into a conſumption, and to droop away with a ſecret languiſhing, becauſe others have been more beloved and careſſed than they. It is too ordinary a cruelty in mothers to make ſome of their children ſuffer this torment; but yet we muſt know how upon preſſing neceſſities to apply this remedy againſt indolence. However, ſet before her other children who do not very much better than ſhe: for examples that are much above her weakneſs will ſerve but totally to diſcourage her.

43. Give her from time to time, little victories over thoſe of whom ſhe is jealous: engage her, if you can, to laugh at her own timorouſneſs; let her ſee that thoſe who were quite as timorous as ſhe, have at length overcome this their fearful temper; teach her by indirect inſtructions, offered to another, how fearfulneſs and ſloth do effectually deaden and diſpirit the ſoul; ſhew her how ſuch as are without application, what genius ſoever they may otherwiſe have, do yet generally become fools, and monſtrouſly degrade themſelves. But with all this you muſt have great care not to give theſe inſtructions with an auſtere or impatient tone; for nothing diſpirits a ſoft and fearful child ſo much, as roughneſs and auſterity.

44. On the contrary, be ſure to double your care to ſeaſon the labour you cannot excuſe her from undergoing, with eaſy pleaſures, and ſuch as are proportioned to her nature. Perhaps too it may be now and then needful to ſpur her forward diſcreetly, with ſome kind of contempt and little reproaches. However, this you muſt not do your own ſelf; but it muſt be done by ſome inferior perſon, (as for inſtance by another child) and without your ſeeming to know any thing of it. St. Auſtin gives us an account, that a reproach given

given to his mother Monica, in her childhood, by a ſervant-maid, touched her ſo very much to the quick, as that ſhe hereby corrected herſelf of an ill habit of drinking wine unmixed, from which the vehemence and ſeverity of her governeſs was not able to preſerve her.

45. To conclude, you muſt as much endeavour to give a palate to the ſouls of children, as you do to give one to the bodies of ſick perſons, they are not to be left to themſelves to ſeek out that which may cure their want of a good reliſh; they may be however, at ſeaſons indulged in ſome fancies, to the expence even of rules, provided they go not out to any dangerous exceſs. It is much more difficult to give an habit of reliſhing to thoſe who have no taſte at all, than to form the palate of thoſe who have it not ſuch as it ought to be.

46. There is another kind of ſenſibility ſtill behind, more difficult and more important to be regulated; which is that of friendſhip. As ſoon as our young lady therefore is capable of it, you have little or nothing to do but to create in her an affection for thoſe perſons who may be ſerviceable and profitable to her. friendſhip will well nigh lead to all thoſe things you can expect from her: you have by this, provided you know how to make uſe of it, a chain wherewith to draw her to goodneſs. There is nothing then to be feared but either exceſs, or bad choice, in her affections. But there are ſome children who are politic, ſly, indifferent; and who, that they may draw every thing ſecretly to themſelves, do cheat their parents, whom tenderneſs rendereth credulous; they pretend to love them, they ſtudy their inclinations, that they may the better conform to them; they appear alſo more docile than other children of the ſame age, who act without diſguiſe according to their humour; their

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flexibleneſs, which conceals a ſour will, looks like a true ſweetneſs; and their diſſembled nature never unfolds itſelf quite, but till it be too late to have it redreſſed.

47. If there be any nature, on which education is able to effect nothing, it is certainly this: in the mean while the number of them is greater than is uſually imagined: parents cannot be brought to think that their children are of a perverſe temper: and when they will not ſee of themſelves, no body dares undertake to convince them of it, and the miſchief increaſes daily. The principal remedy would be to invite, and uſe children, from the very firſt, to a great liberty of diſcovering their inclinations. You muſt know them thoroughly before you go to amend them. They are naturally, at firſt, plain and open; but if you but rack them a little, or give them any example in yourſelf of diſguiſing; they return no more to this firſt ſimplicity. It is true that God alone giveth tenderneſs and ſweetneſs of temper; we can only endeavour to raiſe and cheriſh it by generous examples, by maxims of honour and diſintereſtedneſs, and by the contempt of ſuch as love themſelves too much.

48. It is needful to try to give an early reliſh to children, of the pleaſure of an hearty and reciprocal friendſhip, before they have loſt this natural ſimplicity of temper. To which nothing will conduce ſo much as to place them immediately near ſuch perſons as may never ſhew them any thing that is ſtiff, affected, falſe, mean, or ſelfiſh. It would be better to ſuffer ſuch to be near them who may have other failings, and may be clear from thoſe; than to permit any perſons of a tricking diſpoſition to be about them, upon any account whatſoever. You muſt likewiſe commend them for whatever they do out of friendſhip, provided that it be not too extravagant, or too violent. It is needful

needful moreover, that parents on all occaſions appear full of ſincere kindneſs before them, without making uſe of any diſguiſe, colour, or maſk, to cover their indifference: for children learn often from the parents themſelves to be kind to no body. In ſhort, I would have all ſuperfluous compliments towards friends, all feigned demonſtrations of friendſhip to any, and all falſe careſſes by which they are commonly taught with vain appearances to pay the perſons to whom they are obliged by real benefits; to be utterly avoided in their ſight.

49. But there is a defect oppoſite to this now repreſented, and which is moſt ordinary in girls; this is, to be too much affected as with the moſt indifferent things, ſo alſo with the moſt indifferent perſons. They know not, for inſtance, how to ſee any two perſons at difference one with the other, without taking part with one of them, in their heart, againſt the other: they are always full of affections, or averſions, without ground; they perceive no defect in whom they eſteem, and no good quality in whom they diſlike. It is not proper immediately to oppoſe this humour in our young lady; for contradiction may ſtrengthen her in theſe fancies; but it is proper by little and little to take notice to her, that you have reaſon to know better than ſhe whatever is good in whom ſhe loves, and whatever is bad in whom ſhe diſlikes: take care likewiſe at the ſame time to make her ſenſible, upon occaſions, both of the great conſequence of the defects that are found in the more charming perſon, with whom ſhe is ſo pleaſed, and of the convenience of thoſe advantageous qualifications, which are in that other who pleaſes her not; do not yet at all preſs her, for you will ſee ſhe will come to herſelf. After this let her obſerve her former paſſions, and reflect on them with all their moſt unreaſonable circumſtances. Tell her gently, that according

according as her judgment ſhall grow ſtronger, even ſo ſhe will look after the very ſame manner upon thoſe whereof ſhe is not yet cured. Recount to her the like errors that you have yourſelf fallen into at her age. Eſpecially ſhew her, in the moſt ſenſible manner you are able, the great mixture of good and evil which is found in every thing, and every perſon in this world that we can love or hate, that ſo you may moderate the heat both of her kindneſſes, and of her averſions.

50. Never promiſe children fine cloaths, toys, or dainties, as rewards; for this is to do at once two evils, firſt, to inſpire them with an eſteem of what they ought to deſpiſe; and ſecondly to take away the means from you of fixing other rewards, more ſuitable, and ſuch as may facilitate your labour.

51. Be very careful neither to threaten them into ſtudy, nor to enſlave them to a rule. There muſt be the leaſt of rule that can be, and when it is not poſſible to be abſolutely avoided, it muſt be made to paſs gently, without giving it ſo hard a name; ſhewing always, as much as poſſible, the reaſon for doing ſuch a thing at ſuch a time, and in ſuch a place, or manner, rather than in any other. Too great a riſque would be run of diſcouraging children, were they never commended when they do well. Therefore though commendations are to be feared, by reaſon of the vanity they are apt to create, yet it is good to try to make uſe of them to hearten and inſpirit children; but in ſuch a meaſure ſtill, as not to make them giddy and proud. We ſee that even St. Paul uſes them often for encouraging the weak, and in order to make correction paſs down more gently. The holy fathers have made the ſame uſe of them. It is true that to the rendering them uſeful, it is neceſſary to ſeaſon them after ſuch a manner, as to take from them all exaggeration,

ration, and flattery, and at the ſame time to refer all good wholly to God as to it's fountain.

52. Children alſo may be rewarded by innocent plays that have a mixture of ſome induſtry; by walks, wherein the converſation is not fruitleſs; or by little inſtructive preſents, which may be a kind of prize or recompence, ſuch as pictures, or cuts, medals, or maps, or gilded books.

CHAP. VI.

The uſe of hiſtories for children.

1. CHILDREN are paſſionately in love with ludicrous ſtories; they are ſeen daily tranſported with joy, or bedewed with tears at the relation of thoſe adventures which are told them: fail not to make good uſe of this propenſion: when you ſee them diſpoſed to hearken to you, tell them ſome ſhort merry fable; but chuſe ſome ingenious and innocent fable, or apologue, from animals. Make them ſenſible at the ſame time that they are but fables; and ſhew what is ſeriouſly intended by them. As for the religious fables of the heathens, a woman will be very happy to be ignorant of them all her life-time, becauſe they are impure, and full of impious abſurdities. If you cannot yet hinder children from knowing ſome of them, inſpire them at leaſt with a horrour for them. When you have told a fable, or ſtory, wait till the child aſk you to tell more; thus will you leave in her always a kind of appetite to learn further.

2. When her curioſity is hereby raiſed, then you may recount certain choice hiſtories, but in few words; connect them together, and put ſome part off from

from one day to another, ſo to hold her in ſuſpence, and to give her ſome impatience to ſee the end: enliven your relations with quick and familiar tones; make all your perſons to ſpeak: children who have a quick imagination will believe they ſee and hear them. For inſtance, recount to them the hiſtory of Joſeph; make his brethren ſpeak like churls, and Jacob like a tender and afflicted father; let Joſeph himſelf give an account, how he takes pleaſure, being maſter in Egypt, to hide himſelf from his brethren, to put them in a fear, and then to diſcover himſelf: this lively repreſentation, joined with the ſurprizingneſs of this hiſtory, will charm a child, provided that you do not burthen her too much with like relations; that you let her firſt deſire them; that you promiſe them too for reward, when ſhe ſhall be good; that you give them not a ſtudied air; and that you do not oblige her to repeat them: thoſe repetitions, at leaſt, if they be not led to them of themſelves, torture children, and take away from them all the pleaſure they would otherwiſe find in theſe ſorts of hiſtories.

3. It is nevertheleſs to be obſerved that if a girl have any facility of ſpeaking, ſhe will of her own accord be led to tell to ſuch as ſhe loves, the hiſtories which ſhall have given her the moſt pleaſure; but lay not any conſtraint on her by a rule. You may make uſe of ſome body, who may be free with the child, and who may ſeem to deſire to learn from her the ſtory. She will be overjoyed to tell it; let her tell it without reprehending her for her faults. When ſhe ſhall be more uſed to tell theſe, you may inſtruct her in the beſt manner of telling a ſtory, which is to render it ſhort, plain, and lively, by the choice of circumſtances which repreſent beſt the nature of each thing.

4. If you have ſeveral children, you may by little and little accuſtom them to repreſent the perſons of the

the hiſtories which they have learnt; one muſt be Abraham, the other Iſaac, this Sarah, and that Rebecca: theſe repreſentations will charm them more than other plays, will accuſtom them to think and ſpeak of ſerious matters with pleaſure, and will render theſe hiſtories fixed in their memories beyond the danger of being loſt.

5. You muſt ſtrive to give them more reliſh and favour for holy hiſtories, than others; which muſt be done not by telling them that they are finer, which they will not believe perhaps; but by making them really feel it, without ſaying it. Make them to remark how important they are, how ſingular, how ſurpriſing, how full of natural painting, and of a noble vivacity. Thoſe of the creation, of the fall of Adam, of the call of Abraham, of the ſacrifice of Iſaac, of the adventures of Joſeph, which we touched upon, of the birth and flight of Moſes, are not only proper to ſtir up the curioſity of children; but by diſcovering unto them the original of religion, they lay the foundation of it in their ſouls.

6. One muſt be profoundly ignorant of the eſſentials of religion, not to ſee that it is all hiſtorical; it is by a connexion of wonderful facts that we find its eſtabliſhment, its perpetuity, and whatever ought to make us practiſe and believe it. It muſt not be imagined that we would deſign to engage perſons in the depths of learning, when we propoſe to them all theſe hiſtories; they are ſhort, full of variety, proper to pleaſe the groſſeſt folks. God, who knows better than any one the ſpirit of man, which he hath formed, hath placed religion in popular facts, which are ſo far from over-loading the ſimple, that they help to conceive and retain the myſteries. For example, would you tell a child that in God there are three perſons which are but one nature; tell her how Jeſus Chriſt coming,

coming out of the waters of Jordan, the father cauſed this voice to be heard from heaven, This is my beloved Son in whom I am well pleaſed; hear him: add how the Holy Ghoſt deſcended at the ſame time, hovering like a dove over our bleſſed Saviour. So you will ſenſibly ſhow her the Trinity in an hiſtory, which ſhe will not forget: and you need only teach her that theſe three perſons altogether make but one God, whoſe nature is infinitely above our comprehenſion. This one inſtance is enough to ſhew the uſefulneſs of hiſtories; they ſhorten and take away, in a very great meaſure, the dryneſs of ordinary catechiſms which are without theſe. Antiently the catechumens were always inſtructed in the hiſtory of the chriſtian religion.

7. The admirable manner wherewith St. Auſtin wiſhes all the ignorant to be therein inſtructed, was not a method which this father introduced of himſelf, but was the univerſal practice of the Church. This conſiſted in an hiſtorical account of the religion as old as the world, namely, of Jeſus Chriſt hoped for in the old teſtament, and reigning in the new; which is the whole ſubſtance of Chriſtianity. This requires a little more time and care than the uſual methods of teaching; but then thoſe whom you ſo inſtruct are truly acquainted with religion; of which otherwiſe they would have had but confuſed ideas.

8. Let us add to the hiſtories which I have mentioned, the Iſraelites paſſage over the red-ſea, their ſojourning in the wilderneſs, where they were fed with the bread which fell from heaven, and drank water which Moſes made to flow from a rock by ſtriking it with his rod. Repreſent the miraculous conqueſt of the promiſed land, where the waters of Jordan fled back to their ſprings, and the walls of Jericho fell of themſelves, whilſt the beſiegers only looked on. Paint

to

to the life the fights of Saul, and of David; deſcribe David from his youth without arms, and only in a ſhepherd's habit, conqueror of that fierce giant Goliah; forget not the glory and wiſdom of Solomon, make him decide between the two women who diſputed for a child; but ſhew him falling from the height of this wiſdom, and diſhonouring himſelf by ſoftneſs, which is almoſt an inevitable conſequence of too great proſperity. Make the prophets ſpeak to the kings from God, and deſcribe things to come as if they read them in a book; make them appear humble, auſtere, and ſuffering of continual perſecutions for ſpeaking the truth. Make mention of the firſt ruin of Jeruſalem, in its proper place; make the temple be ſeen as it lay in aſhes; the holy city all a ruinous heap, becauſe of the ſins of the people. Relate the captivity of Babylon, where the Jews wept over their dear Sion. Before they return, you may run curſorily over the delightful adventures of Tobias, and Judith, Eſther, and Daniel; it would be uſeful to clear up to children the different characters of theſe ſaints, that they may know thoſe whom they like moſt; one would prefer Eſther, another Judith, and this would excite between them a pretty contention, which would more ſtrongly imprint thoſe hiſtories in their minds, and form their judgment the better. Then bring back the people to Jeruſalem, and make them rebuild its walls; draw a ſmiling picture of its peace and happineſs; ſoon after make a deſcription of the character of the cruel and impious Antiochus, who died with a falſe repentance. Take notice of the victories of the Maccabees, and the martyrdom of the ſeven brethren: come to the miraculous birth of St. John; tell more particularly and circumſtantially that of Jeſus Chriſt. After which you muſt chuſe out of the goſpel, all the moſt illuſtrious parts of his life, as his preaching in the temple

ple when he was but twelve years old; his baptiſm, with his retreat into the deſart, and his temptation there; the vocation of his apoſtles; the multiplying of the loaves; the converſion of the ſinner who anointed his holy feet, waſhed them with her tears, and dried them with her hair. Repreſent likewiſe the Samaritan woman inſtructed, thoſe that were blind, cured, Lazarus raiſed from the dead, Chriſt entring in triumph into Jeruſalem; ſet forth after this his paſſion, in the moſt lively form. Paint him then riſing out of his ſepulchre; and afterward take notice of the familiarity wherewith he continued forty days with his diſciples till his aſcenſion into heaven; then go on to the deſcent of the Holy Ghoſt, the ſtoning of St. Stephen, the converſion of St. Paul, the call of the centurion Cornelius, the ſeveral journeys of the apoſtles, particularly of St. Paul, which are very pleaſing. Chuſe the moſt wonderful of the hiſtories of undaunted martyrs; mix ſomething of the heavenly life of the firſt Chriſtians. Take notice alſo of the courage of young virgins, the moſt aſtoniſhing charity of votaries to Chriſtianity; the converſion of the emperors, and of the empire, the ſtupid blindneſs of the Jews, and their terrible puniſhment, which continues even to this day.

9. All theſe hiſtories diſcreetly managed would imprint a whole ſeries of religion from the creation of the world even to our times, in the weak and tender minds of children; and that in ſuch a manner as would fill their heads with very noble ideas of it, and which would never after be defaced. They would ſee too in this ſeries of hiſtory, the hand of God continually lifted up to deliver the juſt, and confound the wicked; they would be accuſtomed to ſee God working all in all, and ſecretly leading to his deſigns even thoſe very creatures, which appear the moſt removed from

from them. But it would be well to gather into theſe hiſtories all thoſe things which leave the moſt delightful and moſt magnificent images behind them; becauſe every thing is ſo to be uſed as to make virtue agreeable and pleaſant, that ſo children hereby may diſcern religion to be fine, beautiful, lovely, noble and auguſt: for as it is ordinarily repreſented, religion looks like ſomething that is ſad and melancholy, poor and uncomely, dull and unſuitable for young perſons.

10. Beſides the ineſtimable advantage of teaching religion thus to children, this ſtock of pleaſant hiſtories which is early laid into their memory, awakens their curioſity for ſerious matters; renders them ſenſible of the pleaſures of the mind, and brings them to have a concern for what they hear told of other hiſtories, which may have ſome connexion with thoſe which they knew before. But once again great caution is to be had never to impoſe on them a law of hearing, or of retaining thoſe hiſtories, much leſs of making them regular leſſons; it muſt be all pleaſure throughout. Preſs them not; you will thereby compaſs the deſign even in ordinary tempers. The chief thing is, not to overcharge them, but let their curioſity come on by degrees.

11. But you will ſay, how are theſe hiſtories to be told? after a lively, ſhort, natural and agreeable manner? where are the governeſſes that know how to do it? To this I anſwer, firſt, that I only propoſe it to put people upon a ſearch after perſons of tempers, and abilities fit for governing of children; and who may be kept to this method: next, that every governeſs may make uſe of it, according to the meaſure at leaſt of her talent. But laſtly, if they have but ever ſo little capacity, the matter will not go ſo ill, ſo ſoon as they ſhall be themſelves once formed after this model; which is both natural and plain. They may

moreover

moreover add to their diſcourſe the ſight either of paintings, or prints; which will in a pleaſant dreſs repreſent the ſacred hiſtory. Prints may ſuffice; they will ſerve for your ordinary uſe: but when you ſhall have opportunity of ſhewing children good pictures, it ſhould not be neglected. This will more ſtrongly imprint what they ſee; and tend much to prediſpoſe them for what they are to learn afterward. Thus, there being a ſtore laid into their minds of the facts which relate to our holy religion, the principles hereof may more kindly and eaſily be inſtilled.

CHAP. VII.

How the principles of religion are to be inſtilled.

1. WE have obſerved that childhood is not proper for reaſoning; not that children have not already all the general ideas, and principles of reaſon which they ſhall have hereafter, but, becauſe for want of knowing a great many matters of fact, they are not able to apply their reaſon; and beſides the agitation of the brain hinders them from purſuing their thoughts, and connecting them together. You muſt gently, and without preſſing, turn the firſt uſe of their reaſon to the knowing of God; perſuade them of the truths of Chriſtianity, without giving them reaſons of doubting; they ſee, for inſtance, one die, they know that he is buried; ſay to them, 'Is this dead per-'ſon in the grave?' Yes. 'He is not then in heaven?' Pardon me, but he is. 'How is he in the grave, 'and in heaven at the ſame time?' It is his ſoul that is in heaven; but his body that is laid in the earth.

'Is

'Is not his ſoul then his body?' No. 'Is not his ſoul 'then dead?' No. 'Lives it then ſtill?' Yes: and always ſhall live in heaven. 'Are all ſouls therefore living there?' Not all, but ſuch only as are ſaved. 'And 'are you willing to be ſaved?' Yes. 'But what is it 'to be ſaved?' It is when the ſoul goes to heaven, to be with God, after it leaves the body at death. 'And 'what is death?' It is when the ſoul quits the body, and the body turns to duſt.

2. I pretend not that one ſhould bring children immediately to anſwer thus; I can nevertheleſs of a truth ſay, that more than a few have actually made me theſe very anſwers at the age even but of four years. But I will ſuppoſe one of a more backward temper. However, by waiting a little longer, without impatience, you may bring equally to a period all what you propoſe.

3. Shew children an houſe; uſe them to comprehend how this was not built of itſelf: the ſtones (you may ſay to them) were not put here without ſome body to bring them hither. It will be well too to ſhew them the maſons who do build. Then make them look upon the heaven, the earth, and all the principal objects in them. Give them ſweetly to underſtand that God has made theſe for the uſe of man. Say to them you ſee how the world is finer, and better made than a houſe. 'Is it made of itſelf?' No, doubtleſs, they will ſay, it is God who has made it with his own hands. Follow preſently the method of the ſcripture, ſtrike lively upon their imagination, and propoſe nothing to them at firſt but what is cloathed with ſenſible images. The time will come when you may make all thoſe notices more exact. Obſerve all the hints which the child's natural temper ſhall give you; try ſeveral ways to diſcover thoſe methods by which great truths may be made to enter; eſpecially, tell her nothing

that is new, without making it familiar by ſome ſenſible compariſon or other.

4. For example, aſk her whether ſhe would rather die than renounce Jeſus Chriſt? She will anſwer you, Yes: then ſay further, but for what will you give your head to be cut off? is it to go to heaven? Yes. Hitherto ſhe will believe ſhe has courage enough to do it. But you muſt make her feel that ſhe can do nothing without the grace of God; and if you do not ſhew her plainly, how there is an abſolute need of this grace in order to he faithful, you gain nothing. For the preſent ſhe doth not ſo much as underſtand what theſe words mean: and if you uſe her to ſpeak them without underſtanding them, you will not hereby get much ground. What muſt you do then? why tell her the hiſtory of St. Peter, repreſent him, ſaying, with a preſumptuous air, 'though I ſhould die, I would 'follow thee; when all the reſt ſhall leave thee; I will 'never forſake thee; although all ſhall be offended, 'yet will not I:' then deſcribe his fall, and how he thrice denied his Lord; how a very ſervant maid made him tremble. But tell her withal, that God permitted that St. Peter ſhould be ſo weak; for which end make uſe of the compariſon of an infant that is not able to go alone, and make her by this underſtand how much need we have of God to bear us up, even as a nurſe bears up her child. Hereby you will render the myſtery of divine grace very eaſy and intelligible.

OF THE DISTINCTION OF SOUL AND BODY.

5. But after all, the moſt difficult truth to make children underſtand, is, that we have a ſoul more precious than our body: we preſently indeed uſe them to ſpeak of their ſoul, and it is well done; for this language that they underſtand not, fails not to accuſtom them however

however to the confuſed notion of the diſtinction of ſoul and body; till they may be able afterward more clearly to conceive it. For as much as the prejudices of child-hood are pernicious when they lead to error, ſo much are they uſeful when they habituate the imagination to truth; waiting till reaſon may be able to work the ſame effect by its principles. but then it is neceſſary to eſtabliſh here a true and well grounded perſuaſion. Now how is this to be done? muſt it be by throwing a young girl into all the ſubtilties and mazes of philoſophy? nothing worſe: you muſt rather confine your ſelf to render always, as far as poſſible, all ſhe hears and ſpeaks, plain, eaſy and ſenſible: that ſo ſhe may be brought to have a true and clear notion of all ſhe ſays.

6. As for her body, ſhe knows that but too well. Every thing carries her to flatter it, to adorn it, and to make an idol of it. It is a matter of the greateſt conſequence then to inſpire into her barely the contempt of it, by diſcovering to her ſomething better within her ſelf.

7. Say therefore to her when ſhe firſt begins to reaſon, is it your ſoul think you, which eats? if ſhe makes a wrong anſwer, do not chide her for it, but gently tell her that the ſoul eats not at all. It is the body (you muſt ſay) which eats, it is the body which is like to beaſts. Have the beaſts any ſoul? are they learned? no, the child will anſwer. But they eat, you muſt continue, though they have no ſoul. You therefore ſee that it is not the ſoul which eats: it is the body which needs victuals for its nouriſhment; it is that which walks, it is that which ſleeps. And what doth the ſoul? it thinks. Why, does not your body then think? no. But you think? Yes. And do not you ſometimes reaſon with your ſelf? Yes. And cannot your body reaſon? No. Then tell her that ſhe may plainly hence

diſcover that her body is not her ſelf. Then proceed again: but is it your body that lives by the ſoul? or lives your ſoul by your body? it is the firſt. Here you may ſay, you have found out, how it is not your ſoul that eats, nor your body that thinks; you muſt not then confound them together: alſo you have diſcovered your body not to be your ſelf: you know likewiſe the body is dead without the ſoul, becauſe it lives by it; but it is not ſo with the ſoul, ſeeing it lives not by the body. Then pauſe a little, and give her time to conſider what ſhe has found out: let her aſk you alſo any queſtions, and anſwer them ſuccinctly and plainly. After which ſet upon her afreſh, as it were in play, and pleaſantly inculcate after ſeveral manners the great diſtinction there is betwixt her ſuperior and inferior part. Say to her: well, this being ſo, when you eat, when you walk, when you ſleep, I aſk again, is it your ſoul, or ſuperior part of you, that eats, ſleeps and walks, No. Or, when you are meditating and thinking, is it your body? No. Very well: your body then can live without meditation and thought; but not without food and reſt. Your ſoul alſo can live without eating or ſleeping; but it cannot without meditating, or thinking. Is it not ſo? Yes. Bid her not forget what ſhe has here owned. Then after a little while addreſs your ſelf to her again, and ſay in a pleaſing manner: the ſoul indeed eats not of it ſelf; but tell me, may not the ſoul perhaps eat with the body? No, ſhe will ſay. Nor ſleep with the body? No. Why not eat with it, when it is joyned with it? becauſe it has no need, ſhe will tell you, as that has, of bodily food, for its nouriſhment. But whence is this? is it becauſe it is a ſpirit? Yes. Cannot then a ſpirit be nouriſhed with what is bodily? No. Nor a body with what is ſpiritual? No. But now why may not the ſoul ſleep with the body; has it not

need

need of being repaired by bodily reſt? No, it can have none. But why ſo? becauſe it is not a body. There is then a bodily reſt, and there is a ſpiritual reſt; is there not? Yes. And is the bodily reſt only for the body? Yes. And is the ſpiritual reſt proper to the ſoul; Yes, it is. And what is this reſt of the ſoul? is it not called the peace of god? it is the ſame, ſhe will anſwer. After a ſhort pauſe you may proceed: the ſoul then, you ſee, cannot eat or ſleep with the body: but pray, tell me, may not the body yet think and meditate with the ſoul? No. Why not? may not the body partake of the nature of the ſoul, to which it is united? or may it not be perhaps converted, wholly, or in part, into the nature of the ſoul? No: by no means. But wherefore, I pray? ſhe will give you to underſtand, how the body would then ceaſe to be body. She will come to have a moſt clear diſcernment of the abſolute impoſſibility of ſuch a participation, or converſion, of natures; ſhould ſhe not be able at firſt to expreſs it, as ſhe ought. She will ſee into the manifeſt abſurdity and contradiction of aſcribing ſpiritual operations to her body, either before, in, or after its union with the ſoul. She will diſcover in like manner the folly of attributing corporal paſſions to her ſoul, however cloſely united with that which is the proper ſubject of them. She will even laugh at her own fond imaginations, in having ſo childiſhly heretofore confounded, as it were, heaven and earth together: you muſt not expect that her expreſſions ſhould be always proper, or that ſhe will be able to explain her ſelf in the beſt manner: by little and little ſhe will get hereby an habit of clear and proper thinking; after which it will not be long hard for her to tell her mind plainly and diſtinctly. There are abundance of other pretty pleaſant and familiar queſtions, which may be diſcreetly put to her for this very end: whereby ſhe

will be inſtructed fully in the neceſſity of this incommunicableneſs of the natures and properties of body and ſoul: ſo that if you ſpeak to her but of a thinking body, or a ſleeping ſoul, ſhe will preſently ſtartle at the ſame. Say to her nevertheleſs, but may not God put into an human body a power of thinking? ſhe will anſwer you, God may do whatever indeed pleaſe him. And would not the body then be able to think? No. Would it not, ſay you, after this infuſion from God? No: not the body itſelf. Why, what would it then be? Something in the body. Well: what is this ſomething, which is not the body, but is in the body? That power of thinking which God has put into it. And what is this power of thinking by God infuſed into the body? What elſe ſhould it be, ſhe will ſay, but the ſoul? there is then an union of two natures in one living man, without confuſion of their eſſence, or mixture of being, which two are made one, not by converſion of the ſoul into body, or of the body into ſoul; nor by confounding the ſubſtance of the body with that of the ſoul; but by the unity of perſon, theſe two remaining all the while in themſelves diſtinct. She will here readily give her aſſent to what you have ſaid; as being the very ſame with what ſhe has before found out herſelf, in this eaſy and delightful way of enquiry: then ſay further. And muſt there not hence be alſo two lives, according to theſe two natures, that are different in themſelves, and that notwithſtanding their union, loſe not their diſtinction? Yes. The life of the body you ſee therefore is not all one with the life of the ſoul. I do. But as their natures are two, not one nature; ſo alſo muſt they needs have two lives, not one life. It muſt be ſo. By which of theſe lives is it that you eat and drink, walk and ſleep? By the life of the body for certain. And by which of theſe do you think and reaſon, conſider and order your diſcourſe

courſe with me at this time? By that of the ſoul, ſhe will confidently now anſwer. And is not the life of the ſoul, ſay to her, as much above the life of the body, as the nature of the ſoul is above that of the body? It is. What think you? is it not then to be preferred always by you before the life of the body? Undoubtedly. And is the life of the body for the ſake of that, or is that for the ſake of the bodily life? ſhe will tell you, that the life of the ſoul cannot be for the ſake of the body; but on the contrary. You may then add; behold, you have now plainly diſcerned, that the life of the body is only for the ſake of the ſoul, and that it ought never therefore to be preferred to it. You have diſcovered of yourſelf likewiſe how that your ſoul eats not, walks not, ſleeps not: yea how unfit for all ſuch operations it is, not only in itſelf, but even in union with the body; you have well ſaid indeed that your ſoul doth not any of theſe. But I muſt aſk you again: is it your body then? It can be nothing elſe to be ſure, ſhe will tell you, not without ſome concern, if not uneaſineſs, that you ſhould ſeem to doubt of what ſhe had already told you. Be ſtill therefore encouraging her; and labour by all the pretty ways you can think on to win her attention, before you proceed further. She has told you now plain enough, that it is not her ſoul, but her body, which is ſuſtained by meats, and repaired by ſleep; and that bodily actions are to be attributed to the body, and not to be confounded with thoſe ſpiritual ones, that belong purely to the ſoul. This is no ſmall matter, but while the iron is hot, fail not to make the beſt advantage you can. Say therefore, you are clearly convinced of what you ſaid, that it muſt be your body? There can be no doubt of it. But your body cannot do any of theſe, you muſt ſay, when the ſoul is gone from it? Very true. Therefore the body you ſee can do nothing

of itſelf; it has no life, no power, no activity in itſelf; it lives and acts ſo far only as it is quickened by its own proper ſoul? So I perceive. But your ſoul has life, power and activity in itſelf; and neither lives nor acts by virtue of its body; however it may live and act in it, and through it; for the ſoul quickens the body; but the body quickens not the ſoul, but rather depreſſes it, and weighs it down to the earth. Is it not ſo? Even ſo. Can you not fly? No. But could you not ſometimes even wiſh almoſt to fly? Yes, I could. And do you never fancy youſelf an hundred, or a thouſand miles off from this place where you are? Yes, I do. And would you not be glad ſometimes to be there, if you could, with a wiſh? Yes, indeed! Yes, with all my ſoul. Pray what is it then hinders you? you ſhall ſee ſhe will ſmile at you, for putting her ſuch a ſort of queſtion. Proceed: is it your ſoul that hinders you? No, certainly. Is it any man, or woman living? No. Is it any other creature without you? No. What is it then? This body, ſhe will ſay. Make her here ſenſible that ſhe has found out a moſt important truth, that ſhe ought never to part with more. But, to fix it ſtill deeper, continue: and when you are thus thinking and muſing, pray tell me, can it be your body? No. Why not? Becauſe that hinders me. But it is you; is it not? Yes. And you are in the body? Yes. And are you not in the ſoul? you will find the child will here ſtand amazed, and anſwer you that ſhe never heard of any one being in the ſoul. But what do you mean by your being in the body? what is it that is in your body? My ſoul, ſhe will ſay. Have you then the ſame meaning, by ſaying that you are in the body, and your ſoul is in the body? Yes, the ſame. Well, if you are in it, cannot you be out of it? Yes. You do not then think to be ever in it? No. When ſhall you be out of it? When I go to heaven.

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Cannot then this body of yours go thither? No. Whither goes it? To the earth. But why not to heaven rather? why not as well as the ſoul? if ſhe cannot give you the reaſon readily, do not perplex her; but make her gently underſtand that ſhe has already given the true anſwer in remarking how diſtinct and even oppoſite their natures are. Add moreover: of what is your body? is it not of the earth? Yes. Is it not then fit it ſhould return to the earth out of which it firſt was? Yes. But your ſoul is not of the earth? No. Is it then fit it ſhould go to the earth, out of which it never was? No. Muſt not every thing go to its own place? Yes, the body therefore muſt go to the earth, but the ſoul to God. Then bid her diligently heed this diſtinction in the whole courſe of her life. For what is this body, ſay to her, which you ſeem to doat ſo upon? is it not of itſelf an unthinking lump? It is. But what is the ſoul of itſelf? is it not a thinking mind? Yes. Thus you will eaſily let her in, ſtep by ſtep, to the knowledge of the nature and properties of her body, as diſtinct from her ſoul; and what it is capable of, and what not, and of the life of it, and how far it reaches, and how it is to be conſidered; and ſhe will come to have a pretty clear and diſtinct notion of ſomething in her that is incomparably more noble, and whoſe life is infinitely to be preferred before its life. She will alſo hereby be made to diſcover, how the ſuperior and new noble life depends not upon the inferior and leſs noble; but that this, in the order of nature, depends always upon that. You will make her acquainted inſenſibly, that it is this, not the body, by which we are properly ſaid to have our being: that it is this that lives, and that gives alſo life to the body; that as it receives no life from it, ſo it may very well live without it. All this will be plain to her, with a very little reflection, by the help of ſuch eaſy and familiar

miliar queſtions; which is the method that was ſo ſucceſsfully made uſe of by Socrates, for the opening and enlarging the minds of young perſons. This is the way that the wiſe antients took, and for certain while the brain is yet ſoft, there can be no better way of inſtruction than this, by which children are ſo naturally and gradually led on to the knowledge of themſelves, and to an acquaintance with that inward principle and power which is in them, being abſolutely independant of the body, and dependant on God only, from whom it was breathed forth. Whether ſhe be taught to call this a ſoul, or by any other name, the matter is not great; it is enough that ſhe know that this, be it what it will, or call it by what name ſoever, is truly and eſſentially diſtinct from what ſhe calls her body; that it can think and reaſon, that it knows, reflects and underſtands, that it compares, that it diſtinguiſhes, that it argues; that for ſome things it has an affection, but that others it looks on with averſion; and that it does all thoſe operations independantly on the body, by an innate power, given it from the God and Father of ſpirits.

7. Thus may the truths of natural and univerſal religion be gently inſinuated into her, and ſhe will begin to think with herſelf. 'The body then has need of 'the ſoul to eat, but the ſoul has no need of the body 'to reaſon; I am therefore reſolved to chuſe the life 'of the ſoul, before that of the body, remembring 'that it is more noble to reaſon, than to eat.' But be ſure to accommodate yourſelf to the capacity of her genius, and to her preſent diſpoſition and humours, and not to carry her too far at once; but to lead her on with delight and pleaſure. You muſt watch your ſeaſons, and you muſt examine the temper you have to manage. If ſhe be of a ſlow apprehenſion, you may make uſe now of one manner, then of another, the better

better to impreſs upon her what you deſign. And when ſhe has apprehended you, ſhe will be apt to retain more firmly the impreſſion, and to draw thence for herſelf practical truths. You may therefore add at another time, do you ſee this table? Yes. Do you know it then? Yes. You ſee that it is not made like this chair? Yes. You know that it is made of wood, and that it is not like a chimney which is built with bricks? Yes. She will anſwer you. Proceed no further without having perceived by the tone of her voice, and by her eyes, that theſe plain truths have made in her ſome impreſſion. Then you may go on, but doth this table know you? you ſhall ſee the child will ſmile at this queſtion. It is no matter; go forward: which loves you beſt, that table, or this chair? ſhe will laugh again. Continue, and is not this, think you, a wiſe window? then try to go further: and doth this baby of yours anſwer you when you ſpeak to it? No. Why? It cannot. But why can it not, I pray? Becauſe it has neither ſenſe, nor underſtanding. What, is it inſenſible, ſay you? Yes, it is. Does it not then know you? No. Nor underſtand what you ſay to it? here ſhe will again ſmile at you for putting ſuch queſtions to her. No matter. Continue, when ſhe is in a good humour, to ſport with her after this manner, and pleaſantly to preſs upon her tender mind this moſt important truth. Is it poſſible, ſay to her, that this pretty mouth ſhould not ſpeak? Yes. That thoſe pretty eyes ſhould not ſee you? Yes. That thoſe pretty ears ſhould not hear you? Yes. And that ſuch a lovely puppet as this ſhould be without any life, without any underſtanding? Yes ſurely, ſhe will anſwer you, gazing on you with no mean admiration. Aſk her then, whence is this? is it not becauſe it wants a ſoul? Yes. Has it then no ſoul, you are ſure? No, it has none at all. It is not then like you; for you know it, and yet it

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doth not know you again. But after your death when you ſhall be put in the pit-hole, pray will you not be like this baby, this puppet? Yes. Shall you then ſee nothing more? No. Shall you know no body here any longer? No. And where ſhall your ſoul be? In heaven. And will your ſoul be alive there? Yes. Shall you not there ſee God? Yes verily, ſo I hope. And where is your poor baby's ſoul now at this time? you will ſee ſhe will anſwer you ſmiling, or at leaſt will give you to underſtand, that ſhe knows that her baby has never had a ſoul at all. Upon this foundation, and by the means of theſe little ſenſible turns, you may be able to uſe her, by little and little, to attribute to the body what properly pertains to the body, and to the ſoul, what comes from and belongs to the ſoul; provided that you do not indiſcreetly propoſe to her certain actions which are common both to the body and ſoul. You muſt avoid all thoſe ſubtilities which may embroil theſe truths; and you muſt be contented to ſet in a clear light all thoſe things wherein the difference of ſoul and body is more ſenſibly remarked. Perhaps ſome children may be ſo dull as not to be able, with a good education, to underſtand theſe truths: but beſides that we ſometimes may clearly perceive a thing, which we are not able ſo perfectly to explain; God ſees better than we what he hath put into the mind of man for the underſtanding of his myſteries.

8. As for children in whom there is perceived a ſpirit capable of reaching further, they may, without being thrown upon philoſophy, be made to underſtand, according to their pitch, what it is they mean, when you make them ſay, that God is a ſpirit, and that their ſoul is a ſpirit. I believe the beſt and ſimpleſt method of making them conceive this ſpirituality of God, and of the ſoul, is to make them obſerve the difference which is between a perſon dead and living:

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in the one there is only the body, in the other the body joined with the ſpirit. Next you muſt ſhew them how that which thinks, is much more perfect, than that which hath only figure and motion. Then teach them, by divers examples, that there are no bodies which periſh, but that they are only ſeparated, and their parts diſſipated; thus the parts of burnt wood, which the fire ſeparates, either fall down into aſhes, or elſe fly up in ſmoak. If therefore, you muſt add, that which is thus in itſelf but duſt and aſhes, uncapable of knowing and thinking, doth never periſh; by a much greater reaſon our ſouls, which know and think, muſt never ceaſe to be. The body may die, that is, it may quit the ſoul, and turn to duſt and aſhes; but the ſoul muſt live, for it muſt always think.

9. Theſe ideas and conceptions, which are the foundations of all religion, ought by their inſtructors and governeſſes to be cleared up as much as is poſſible to the minds of children. But in caſe they are not able to ſucceed herein, they ought not therefore to reject theſe dull and ſluggiſh tempers; but are to wait patiently, and to hope that God may in due time inwardly enlighten them with his ſpirit, and endue them with wiſdom from above.

10. There is likewiſe a ſenſible and practical way to imprint and ſtrengthen this knowledge of the diſtinction between ſoul and body; which is, to uſe children to an habit of deſpiſing the one, and eſteeming the other throughout the whole courſe of their life. Commend to them that inſtruction, which feeds the ſoul, which makes it grow, which exalts and enables it; expreſs an eſteem for thoſe ſublime truths, which animate it to become wiſe and virtuous. Let them be taught to deſpiſe good eating and drinking, modiſh dreſſes, theatrical pomps, and whatever ſoftens the body; make them feel, not by abſtracted reaſonings,

ings, but by their own experience, how much honour, conſcience and religion are above groſs and bodily pleaſures.

11. The old Romans taught their children to deſpiſe their bodies, and to ſacrifice them to the commonwealth, that they might give their ſouls the pleaſure of virtue and glory. Nor was it only the perſons of quality among them; but even the whole people: they were all generally temperate, public-ſpirited, full of content, with reſpect to the things of life, and moſt ſenſible of honour and wiſdom. Where, by the old Romans, I mean thoſe who lived before the increaſe of the empire had ſpoiled the ſimplicity of their manners.

12. None ought to pretend it is impoſſible to inſtil ſuch principles as theſe by education. How many maxims do we ſee eſtabliſhed among us at this day, contrary to all reaſon, by the mere force of cuſtom? for example, that of duelling, founded upon a falſe rule of honour? it is not by reaſoning, but by taking it for granted, that that maxim, eſtabliſhed upon point of honour, is reaſonable, that men ſo expoſe their lives, and that every one who wears a ſword lives in continual danger. There are many other prejudices we daily ſee, which are contrary both to ſenſe and reaſon, and have no other foundation but a cuſtom, which was taken up without ground. If then the prejudices of education, when thus contrary to ſenſe and reaſon, are ſo ſtrong, how much ſtronger will they be for virtue, when they ſhall be upheld by reaſon, and by the hopes of an endleſs happineſs? let us conſider the inequality of the reaſons and hopes, upon which the Spartans and Romans, as long as their republics flouriſhed, bred up their youth to a contempt of luxury and ſoftneſs, to a love of honourable labour; whence they performed ſuch incredible things,

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from theſe maxims ſo oppoſite to the reſt of the world. The example of ſo many martyrs, and other primitive Chriſtians of all conditions and ages, demonſtrates how much the grace of baptiſm, ſuperadded to the helps of education, may make impreſſions ſtill more wonderful in the faithful, to the making them contemn what belongs to the body.

13. Seek therefore all the moſt pleaſing turns, and the moſt ſenſible compariſons to repreſent to children how in our bodies we are like to the beaſts, and in our ſouls to the angels. You may compare our nature to an horſeman mounted on a horſe which he is to guide; tell them that the ſoul is, with reſpect to the body, as this horſeman is to the horſe. And ſo you may conclude, that the ſoul is very weak, and deſerves indeed to be unhappy, when it lets itſelf be carried away by its body, as by a furious head-ſtrong horſe which throws it into a precipice. Make them take notice likewiſe, how the beauty of the body is as a flower, which opens in the morning, but which in the evening fades and is trodden under foot; but that the ſoul is the image of the immortal beauty of God.

14. There is, you muſt add, an order of beings ſo much the more excellent, as they are not to be ſeen by the groſs eyes of the fleſh; as every thing which is ſeen with us here below, is ſubject to change and to corruption. To make children perceive that there are moſt real things which to the eyes and ears are unperceivable, you muſt aſk them whether it be not true that ſuch a one is wiſe, and that ſuch another is eſteemed to have a great deal of wit? when they ſhall have anſwered you Yes, aſk farther, whether they have ſeen the wiſdom of ſuch an one, and bid them tell you of what colour it is? then ſay, have you heard it? doth it make much noiſe? have you touched it? have you taſted it? is it hot, or is it cold? preſently they

they will here laugh: they will do as much at the ſame queſtions about wit; they will appear quite aſtoniſhed that you ſhould aſk them of what colour a ſpirit is, or of what figure wit is, or whether wiſdom can be handled, or whether it be round or ſquare? then you may make them take notice that they know ſome great truths which can neither be ſeen, nor touched, nor heard; and that theſe things are ſpiritual. But you muſt enter very ſoberly upon ſuch ſort of diſcourſes with girls, and muſt regulate yourſelf according to the capacity of their minds, and to their neceſſities.

OF HEAVEN.

15. At the ſame time you muſt make the imagination come in to help the underſtanding, to give them charming images of the truths of religion which the body cannot ſee. You muſt paint to them the glories of heaven ſuch as St. John repreſents them to us, with the tears of every eye dried up, no more of death, no more of ſorrows, nor of cries, all ſighs fled away, all evils gone, and an eternal joy upon the head of the bleſſed, like the waters on the head of a man ſunk to the bottom of the ſea. Figure forth to them this glorious Jeruſalem, whereof God himſelf is the ſun, to make their days without end; ſhew how there is there a river of peace, a torrent of delights, a fountain of life to water it; how all ſhall be gold, pearls, and precious ſtones. I am not ignorant yet that theſe images do too much fix the mind to ſenſible things; but after you ſhall have made children a little attentive, with the relation of ſo fine a ſight, then the means hinted by us before, may be made uſe of to bring them back again to things ſpiritual.

16. Conclude afterwards, that we are here below as travellers in an inn, or as under a tent; that the body

body is frail and periſhing, that it cannot be kept from corruption above ſome few years; but that the ſoul ſhall fly away into this heavenly country, where it will for ever live and reign with God, if it ſhall have acted and ſuffered here, according to his order. But chiefly teach them by moſt lively compariſons, and familiar reaſons, that God is the ſovereign good of the ſoul; to enjoy whoſe preſence is truly heaven, and to be ſeparated from it is truly hell. Give them to ſee that they were made for the enjoyment of the infinite good, and that they ought not to ſit down therefore content with any finite good, how great ſoever; but to preſs forward to that, which only can fill and ſatisfy the utmoſt extent of their largeſt deſires and wiſhes. Shew them that all the beauty and glory that are in the creatures are nothing in compariſon of the divine beauty, and of the glory which is in the face of the Lord Jeſus, and is thence ſhed abroad upon all the bleſſed, making them to ſhine as ſo many ſuns. Give them a proſpect of all the kingdoms of the earth, and of all the glory and riches thereof: ſet them out with all their fineſt colours, even as fine as poſſible, as Satan himſelf made uſe of when he would have tempted our bleſſed Lord to have made himſelf an earthly king. And then ſweetly convince them, that all this together, were it even a thouſand times more comprehenſive, being yet compared with the heavenly kingdom, is no more than as a duſt in the balance, compared with the weight of the whole world, or even of a thouſand worlds. Let them be ſatisfied, by good reaſons, not meerly by telling them ſo, that all that they admire in the world, whether it be beauty, or riches, or honour, or ſenſible delight, is at beſt but a painted ſhew, and a faint ſhadow of thoſe moſt real and immortal beauties, riches, honours, delights, that are above at Chriſt's right hand. Here vanity of vanities;

and

and all is vanity; but there truth of truths; and all is truth. There, ſay to them, is indeed pleaſure of pleaſures, and all is pleaſure: there is eternity of eternities, and all is eternity. Repreſent to them the glorious deſcriptions in the prophets, and in the Revelations, of the throne of God, and of the various orders of miniſtring angels and royal elders: but withal repreſent to them for what they are; and make them ſenſible how they are but a ſhadow ſet to expreſs to us the hidden light that is under it, according to our capacity. Give them to underſtand, that ſome that have been raviſhed with the light of the divine countenance, have declared to others, 'That if all men and 'angels, together, ſhould unite their voices and exert at once all their powers and faculties to the utmoſt, yet would they not be able to perform ſo much 'as one word, whereby they might worthily expreſs 'the joy of heaven, and the pleaſure which the bleſſed 'have in the viſion of God.' But eſpecially bid them remember the faithful teſtimony of St. Paul, who was caught up thither, and heard unutterable words: and herewith encourage them to preſs forward from things temporal to thoſe that are eternal; in as much as neither eye hath ſeen, nor ear hath heard, nor have the objects entered into man's head and underſtanding, 'which God hath prepared for them that love him, 'and keep his commandments.' If you can but form in them the habit of conſidering theſe great objects with pleaſure, and of judging of common ones, with relation had to theſe moſt excellent hopes, there are infinite difficulties which would ſoon hereby be maſtered; and their converſation would begin early to be in heaven. For which end it will be fit you inſtruct them alſo to pray with the Church, that, as they are taught to believe Jeſus Chriſt their Lord to have aſcended into the heavens, and to ſit there at the right

right hand of God the Father Almighty: ſo alſo they 'may in heart and mind thither aſcend, and with him 'continually dwell;' in whoſe preſence there is fulneſs of joy for evermore, and whom to ſerve is perfect freedom, and the trueſt nobility.

OF THE RESURRECTION.

17. I would likewiſe ſtrive to give them ſtrong impreſſions of the reſurrection of the body; you may teach them that nature is nothing but a common order ſettled by God in his works, and that miracles are but exceptions from theſe general rules: that ſo it coſts God no more to do an hundred miracles, than me to go out of my chamber a quarter of an hour ſooner than I uſe to go. Then put them in mind of the hiſtory of the reſurrection of Lazarus, and afterwards of our Saviour's, and of his familiar apparitions for the ſpace of forty days before many perſons of unqueſtionable honeſty and veracity. Give them withal to underſtand, that whatever changes and revolutions the body may undergo, either living, or dying, or in the grave, there can be hereby no diſſolution, or total change of the perſon; in as much as the ſoul, by its ſeparate ſubſiſtence out of the body, preſerves the numericalneſs of the perſon. Repreſent to them how the chief of the two conſtituent parts being thus preſerved, they have all the reaſon to be ſatisfied that it cannot be, in the reſurrection, but that the very ſame human creature riſes again which deceaſed; and that, on the other ſide, did not the ſoul ſeparately exiſt from the body, it would be altogether impoſſible for the ſame perſon to be raiſed. Then ſet before them how, as the firſt production of the human body was out of the duſt, ſo the ſecond muſt in like manner be: ſhew them laſtly, how it cannot be difficult for him who

who made men, to mold them over again. Forget not the uſual compariſon of a grain of corn, which is ſown in the earth, where it dies, that it may be raiſed again and multiplied.

18. But after all, theſe things are not to be taught children like a catechiſm, which method would ſignify little, unleſs to turn religion into an affected language, or troubleſome formalities. But it is carefully to be taken notice of that nothing is ſo dangerous, as to talk to them about the contempt of this preſent life, without making it appear to them, by the whole courſe of your behaviour, that you are in good earneſt and ſpeak ſeriouſly. In all the ages of our life example has a moſt wonderful power over us; but in childhood it can do every thing. Children are mightily delighted with imitation and they have not yet any habit, which renders the imitation of another difficult to them: beſides, being not capable to judge themſelves of the reaſon of things, they judge better, from what they ſee in thoſe who propoſe the reaſons, than from the reaſons themſelves which they urge. Actions too are much more ſenſible than words; if therefore they ſee the contrary done to what is taught them, they accuſtom themſelves to look upon religion as a fine ceremony, and virtue as an impracticable idea. But eſpecially, be ſure never to rally before them on things which have any relation to religion, or on the indiſcretion or infirmity of any pious perſons, much leſs thoſe that wait at the altar; for though there may not ſeem to you ſometimes to be much hurt in it, yet it may tend, in the end, to very dangerous conſequences in them, and even to the diſeſteem of religion itſelf.

19. When the child ſhall have thus made the neceſſary reflections both for the knowing of herſelf, and the knowing God: you are then to join to theſe ſuch

ſuch matters of hiſtory, as may be fit to confirm that wherein ſhe is already inſtructed; for this connection will bring all religion into her head at once. She will with pleaſure obſerve the relation that there is betwixt her own reflections, which you have taught her to make, and the hiſtory of mankind; ſhe will acknowledge, for inſtance, that ſhe is not made for herſelf, that her ſoul is the image of God, that ſhe was formed with ſo many admirable ſprings, by a divine induſtry and power, that both her duty and happineſs conſiſt in true reſignation to the will of God. As ſoon as ſhe is made to learn but the hiſtory of the creation, ſhe will alſo conclude with herſelf, that ſhe was not brought into the world with all the original perfection of her nature, as it firſt proceeded from God, but was born with inclinations and propenſions contrary to reaſon, and not without much infirmity and weakneſs: ſhe will diſcover that ſhe is deceived by pleaſure, is bewitched by imagination, is tranſported by rage, is hag-ridden by envy, is fooled by her own devices and deſires, is gulled by every paſſion; and that, in general, her body drags the ſoul after it, juſt as a furious horſe runs away with his rider; and ſhe will perceive the cauſe of this diſorder in the hiſtory of the fall; which hiſtory too will make her believe and hope in the Saviour, that ſeed of the woman appointed to reconcile men with God, and to tread upon the devil's head; ſo that here is the whole ground of religion.

OF THE SCRIPTURES.

20. When children are thus grounded in religion, it will be fit to put them upon the careful reading of the Holy Scriptures. They will be mightily pleaſed to find

find thoſe very reflections and hiſtories, wherein they have been inſtructed before. You muſt ſhew them the credibility and the excellence of theſe books: you muſt explain to them their antiquity; as that the moſt antient writers among the heathens lived five hundred years after Moſes, that the very lateſt writers of the Old Teſtament were near ſix hundred years before Chriſt, and before moſt of the old Pagan hiſtorians: make them ſee the manner of their writing, that whatſoever is ſet down in theſe antient writings, was either taken immediately from the mouth of God, as the law and the prophecies; or elſe collected from time to time, as any great, or miraculous actions happened, by perſons of thoſe times, of a public capacity, and deputed by God: then how they were admitted into the canon upon great deliberation, and moſt evident teſtimonials of their undoubted truth, by eſtabliſhed prophets, and the whole Sanhedrim, who did moſt certainly know whether the actions and miracles therein recorded were true or not: that after this they were carefully preſerved, that the firſt thing was to copy out twelve authentical copies for the twelve tribes, and out of theſe as many as there were particular ſynagogues in that tribe, by notaries appointed for the ſame purpoſe. That being carefully reviewed, they were laid up in the treaſury of the temple, in the ſight of the people, under ſeveral locks and keys never to be touched but by particular men for this appointed; and that to alter, corrupt, diminiſh, or add to them was capital by the laws of that people. Then make them to perceive the ſincerity of theſe writers, how free they are from any ſuſpicion of deceit; that the hiſtories were written in the very times they were acted, by public authority; the prophecies by the prophets themſelves, who were plain, honeſt men, whoſe commiſſion was atteſted by conſtant miracles, who, when

when they read theſe writings in the hearing of all the people, proteſted that they ſpake not their own, but God's word, and ordered them to be depoſited in the treaſury, till the events ſhould prove their veracity and inſpiration; they were men free in their lives from all temptions of pride or ambition, and by their deaths moſt of them were martyrs for the truths which they declared. Explain likewiſe to them the conſent and coherence of the ſeveral writers one with another, whence it muſt needs follow that they were guided by the ſame holy ſpirit, which in a courſe of ſo many ages would not ſuffer one to impugn the other; but the latter prophets always ſuppoſed, approved of, and built upon the former. All which will afford matter of great delight to them, as ſoon as they ſhall be capable hereof, being before-hand prepared by ſuch previous diſpoſitions, as we have touched upon already.

21. After this you may proceed to ſome inward conſiderations upon theſe divine writings; but take heed of clogging or preſſing thoſe you deſign to inſtruct. Bid them conſider the ſubject which both the Teſtaments treat of, and the end which they drive at; that the former is nothing but the acts of one ſupreme, infinite, and beneficent Being, and the ſecond only the glory of the ſame eternal God, with reference to the ſalvation of mankind: teach them how much the ſubject and end of the ſcriptures ſurpaſſes whatever is to be found in all the other writings of the world. Then you may give them ſome light into their ſtile, its wonderful ſimplicity accommodating itſelf to the weakeſt underſtandings, its great profundity exceeding the capacity of the moſt wiſe and learned, its commanding majeſty without flattering any body, with no more reſpect to the greateſt than to the meaneſt: ſhew them too, how theſe ſcriptures with this

this plainneſs of ſpeech, retain a power of perſuaſion, inſtruction, and moving the paſſions, incomparably beyond all writings in the world beſides. But you muſt teach them how to feel this themſelves, and not barely tell them ſo: and there will be need of a great deal of art to make them reliſh theſe books; but the chiefeſt difficulties are overcome by the preparatories we have already taught. It would be very well likewiſe for this end to give them ſome familiar expoſitions in the vulgar tongue, and to chuſe out the moſt elegant tranſlations or paraphraſes of the poetical books, wherein the poetry might no leſs delight than the matter inſtruct. Thus the moſt pathetical poems that human wit has invented, will ſeem to them to bear no compariſon with the Pſalms, and ſeveral Hymns of the Bible, as to the kindling and ſtirring up the affections.

22. It will be now time to unfold to them the contents of the ſacred writings. And theſe former conſiderations, with God's grace, will make them eager, both to ſeek them out themſelves, and to hear them of you. You muſt make them obſerve that they chiefly contain two things, either ſupernatural truths, or prophecies. That there are in them ſeveral ſublime and abſtruſe doctrines, vaſtly above the reach of human capacity, and which could never of themſelves enter into a man's mind to make them; as that the world was created; that the angels being created pure ſpirits, ſome of them revolted in heaven; that the firſt man, by ſinning againſt a poſitive injunction of God, drew all his poſterity into the obligation of his ſin; that the ſeed of the woman ſhould only deliver us from this; that God is one in eſſence, yet that there are three perſons, the Father, the Son, and the Holy Spirit; that the ſecond of theſe ſhould take on him the nature of man, and die a painful and ignominious death, for the ranſom

ranſom and reſtauration of mankind; and that the way to happineſs is by ſuffering. Next, that there are a vaſt number of predictions delivered many years and ages before they were fulfilled: ſet down ſo plainly and particularly, as that there could be neither miſtake, nor cheat in them; with all boldneſs of ſpeech; at ſuch a time as there was not the leaſt cauſe to conjecture, or probability that they ſhould ever be brought to paſs; by unlearned plain perſons, who could foreſee nothing by their art; and yet none of theſe have ever failed, but have been confirmed by their events. For inſtance, how many prophecies were made to Abraham of his iſſue, when he neither had children nor was like to have any; of his inheriting a very large and very fruitful country; of his poſterity's deſcent into Egypt; their time of bondage, and manner of deliverance, foretold more than four hundred years before it was verified. How after this his grandſon foretold the particular time of the coming of Jeſus Chriſt two thouſand years before, and that his fourth ſon ſhould have the ſcepter, when there was neither probability of any ſcepter at all; or if there were, that his elder brethren ſhould not be ſerved before him; and this prophecy was penned when there was the greateſt unlikelihood in the world for it ever to be fulfilled, the preſent governour being Moſes of the tribe of Levi, and his ſucceſſor deſigned by God, of Ephraim: and this above four hundred years before the leaſt appearance of its accompliſhment; when after all a Benjamite was choſen for the firſt king. Make them obſerve alſo, that when the ſame patriarch bleſſed his grandchildren, he predicted the greatneſs of the younger above the elder, which appeared not till that tribe became head of the ten, after their ſeparation; and that he foreſaw the particular places of his childrens habitations, exactly as they fell to them by caſting of

lots above two hundred years after. And alſo that Moſes, who never entred the land of promiſe, divided it out to every tribe, as though he had been in actual poſſeſſion, and as the lots punctually verified: teach them to take notice of the ſeveral other prophecies which he gave of their apoſtacy, captivity, and laſtly total deſolation, as likewiſe of the Meſſias; which were all fulfilled many ages afterwards.

23. Such hints as theſe, will both pleaſe, and incite them to obſerve the circumſtances, and the completion of thoſe prophecies which they read; but have a care of torturing them with niceties and difficulties: thoſe which are eaſy and plain will be ſufficient to make them admire thoſe books as they read them, together with their author, the diſpoſer, no leſs than the knower, of theſe things. But I will give ſome more inſtances to inſtruct you yet more thoroughly in this method for young ladies.

24. As they read the wonderful hiſtory of the fall of the walls of Jericho, bid them obſerve the curſe upon the place where it ſtood, and the perſon who ſhould ever go about to rebuild it, ſignifying that before the foundations of it ſhould be laid, and the gates built, he ſhould loſe all his children: and then ſhew them how this was accordingly fulfilled in one Hiel, about five hundred years after. Let them take notice that Joſias was foretold expreſsly by name, and his actions mentioned, above three hundred years before he was born and that the prophecy was immediately regiſtered, together with the miracles that accompanied it; and that the ſepulchre of the prophet was ſo long after accidentally found by that very prince, who bore that miraculous name, which had been foretold to Jeroboam ſo long before. Shew them how the birth, life, actions, and all the particulars of the paſſion of Chriſt, are deſcribed by Iſaiah that evangelical prophet,

phet, as if he rather writ a hiſtory than a prophecy; and that when this ſame prophet lived in a time of proſperity and peace, when his nation was in friendſhip with the Babylonians, he foretold not only the deſtruction of Jeruſalem by that very people, and the captivity of his country-men; but alſo that Babylon itſelf ſhould be deſtroyed by a Perſian Prince, whoſe name and greatneſs he diſtinctly deſcribed, near two hundred years before he was born, and names two witneſſes expreſsly, Uriah and Zachariah, who were not born, the firſt till an hundred years after this prophecy, and the ſecond not till fourſcore more; and in the mean time theſe prophecies were diſperſed into many thouſand hands, not only in his own country, but in Chaldea too by means of the Captivity. They may obſerve this ſame captivity foretold again by another prophet, a little before it came to paſs, together with all the circumſtances; though he was hereby made a traytor, impriſoned, whipped, and threatned daily with death: and that he told too the very determinate time how long it ſhould laſt; and that this was publickly known by the heathens themſelves: and that all theſe matters came to be exactly verified. Teach them to obſerve that another great prophet forewarned a mighty king when he was in the height of his impious luxury, before all his nobles, of a deſtruction which followed the ſame night: that he foretold the firſt Perſian monarch, the number of the kings which were to reign after him, and that the laſt was to be overcome by a Grecian monarch, Alexander the Great: that he ſpake of the four great monarchies, which were to ſucceed each other afterwards, and deſcribed them as if he had lived in them; and that he was ſo particular, as to foretel the very fight between Darius and Alexander. Theſe examples are enough to inſtance in. When children come to the years of diſ-

cretion, and are curious and capable, you may proceed with them to the reſt: you will find very many more as plain and diſtinct as theſe: but be not too forward, your beſt way is to go on gently and ſurely.

25. They being thus initiated, it will be well if you give them a more particular demonſtration of the writings of Moſes: obſerve to them the impoſſibility of their being forged, their original antiquity, and their chiefeſt heads in very obſervable particulars, owned by the greateſt enemies to his name and law: obſerve to them that the civil and religious obſervances of the Jews to this day, are grounded upon principles which are not to be found, but in the firſt book which bears his name: as the beginning the day by the evening, the obſerving the ſabbath, the uſing circumciſion, the abſtaining from ſuch a muſcle in the thigh, and ſeveral others: that this book ſuppoſes that the poſterity of Abraham, as well as his anceſtors, conſtantly practiſed ſuch conſtitutions: and how, it being ordained that this law ſhould be continually read in every family, and every ſabbath more peculiarly appropriated for this, as every ſeventh year to read it over whole, it was altogether impoſſible that any other than Moſes ſhould be able to make it to be received. You may ſhew to them how it was very eaſy for Moſes to receive the notices of what he relates, to be done before his own time: that facts which were ſo notorious, could not be loſt in ſo few generations betwixt him and the deluge: obſerve how he wrote his own acts, which every man preſent knew to be true, who alſo were witneſſes of the communications of God, which he confirmed by very terrible and undoubted miracles: that Moſes cauſed the whole to be read to the people, and laid up in the ark, and obliged all the army to ſwear to the obſervation of it: he relates what was tranſacted in the ſight of ſeveral hundred

dred thouſand people, many of whom envied him and were his enemies; upon which account he durſt never have put falſhood into writing. Mark his ingenuouſneſs, in that he conceals not the offence of his brother, of his grandfather, or of his ſiſter, or of the reſt of his kindred, or even his own: that he went not about to bring any of his own ſons which he lacked not, into the government, but left it to a ſtranger. By this you will convince them that he could have no worldly deſign.

26. But I would chiefly have you to teach them that Jeſus Chriſt is the ſubſtance of the Old Teſtament; and that therein is adumbrated, all that was to be accompliſhed in him. For this end make them perceive that Adam might be convinced of his creation, both by reaſon and authority; that his children could not but be convinced of the ſame; that they were effectually convinced both of the creation, and of the promiſe of the Meſſiah; and that a preſent accompliſhment hereof was expected, you may make it probable from ſome hints in Eve, Cain, and Lamech, and alſo give no abſurd account of the jealouſie and polygamy of the two latter, joined with murder. Then ſhew them that Noah, being not above half a liſe diſtant from the firſt man, from him, his children and their poſterity, came to be convinced of theſe facts and theſe predictions, till Abraham in whom they were moſt eminently renewed, let them ſee how viſible the perſuaſions of the ſame truths were in his family: whereby you may explain ſeveral hard paſſages in the book of Geneſis, as the inceſt of Lot's daughters, by ſuppoſing their action to be committed with a proſpect of giving birth to the Meſſiah, conſidering how they are repreſented as having led a very honeſt and clear life in the midſt of the impurities of Sodom, and that they were not carried to commit

this inceſt till after their mother's death; that they conſented together in an act which naturally embroils perſons otherwiſe the moſt united, when governed by a ſpirit of lewdneſs; that they perſevered not in this inceſt; that they were ſo far from being aſhamed of ſo criminal a fact, or from concealing it from their poſterity, as they gave to the children born of their inceſt, ſuch names which might perpetuate the memory of this their action. Upon the ſame foundation you may proceed to teach them to conſider the ardent paſſion for children, in Sarah and Rebecca; the jealouſie between Iſhmael and Iſaac; Eſau and Jacob; the oblation of Iſaac, with all the ſeveral circumſtances of that ſtrange ceremony which Abraham uſed in ſwearing Eleazar: that the ſame truths were firmly believed by Jacob's poſterity till Moſes; mark his bleſſing, his polygamy, his travels, the actions of Thamar, the dream of Joſeph, the jealouſie of his brethren, their perſecution ſhortly after by the Egyptians. By all which you may confirm to them this following propoſition, that many very ſtrange actions, the memory of which Moſes preſerves, and which atheiſts look on as full of abſurdity, had for their foundation a firm perſuaſion of the truth of theſe facts, and a different idea of the ſenſe of the promiſe concerning the Meſſias; being in ſequel of time formed by every one according to his inclination and prejudice.

27. In like manner repreſent to them Jeſus Chriſt foretold by all the patriarchs, and the prophets, from the beginning till the fulneſs of time. Eſpecially make them remark his divine nature, in that he was to cruſh the ſerpent; to be a ruler in Iſrael, and his name the mighty God; to be called Jehovah our righteouſneſe, Immanuel, the everlaſting Father; that he ſhould have full commiſſion to change the law of Moſes, and to eſtabliſh a new and better law that ſhould endure for

for ever: that all the particulars of his incarnation, nativity, life, death and reſurrection were foreſeen, and expreſſed as clearly as if they had been already paſt; ſome four thouſand years, ſome two, and ſome one thouſand, and the laſt of all more than four hundred years before he was born.

28. But above all things you muſt diſpoſe young perſons to read the goſpels, that ſo they may ſufficiently underſtand the myſteries, the actions, and the commands of Jeſus Chriſt. Here it will be well to obſerve to them, that the different quallities and circumſtances of the evangeliſts, their number and nature, were preſignified ſeveral hundred years before: that they wrote their goſpels in ſeveral countries, ſo that there could be no caballing together; at ſeveral times, one after the other, and yet the latter corrects not any thing in the former; that they publiſhed their hiſtories while vaſt numbers of men were alive who knew the facts, and many more who ſtudied to oppoſe them; that they are for the moſt part particular in the narrations, as to the time, day, hour, place, village, houſe, perſons; that they wrote of things done in the ſame country, in towns and cities publickly known, in the ſuburbs and hills about the city, in ſuch a ſtreet, at ſuch a gate, in ſuch a porch of the temple, which were ſeen every day by all in Jeruſalem; that they publiſhed their hiſtory in their own life-time; that they died martyrs in defence of what they had written: teach them to obſerve the ſincerity and plainneſs of their ſtile, without all kind of art: that they flatter none, not even Jeſus himſelf whom they worſhip, concealing not his infirmities of fleſh, as man; his hunger and thirſt, his being wearied, his paſſions of ſorrow and fear; that they diſſemble nothing of the apoſtles, which might turn to their diſcredit, as Chriſt's rebuking their dulneſs, their propoſing after a long

inſtruction very rude and impertinent queſtions; the fall and perjury of St. Peter, the incredulity of St. Thomas, the ambition of St. John and St. James; which laſt being clearly expreſſed by St. Mark while St. John was living, was never denied or taken ill by him, nor was St. Mark's goſpel the leſs approved by St. John, who lived longeſt, and wrote laſt; and which is ſtill more obſervable, make them to take notice of ſuch a ſincerity in theſe writers as to relate more particularly their own imperfections, and thoſe of ſuch others as they chiefly eſteemed. So St. Matthew names himſelf the publican; St. Mark, being particularly allied to St. Peter not only relates his denial of his Lord, but relates it with all its aggravating circumſtances; St. Luke, being St. Paul's diſciple, is the only relater of the differences between him and Barnabas. Then obſerve to them how theſe writings were received, as containing undoubted truths, by thoſe who lived in the ſame age, and were witneſſes of all the particulars: how they were diſperſed abroad in infinite copies, religiouſly preſerved, read in churches over all the world, cited, expounded, preached, taught and commented upon from time to time; ſo that it was impoſſible for any enemy to corrupt ſo many copies diſperſed throughout all nations, ſo read, and ſo ſtudied, without any diſcovery or oppoſition.

29. But eſpecially teach them to obſerve the excellency of the doctrine here taught, how much it tends to the exaltation of God's infinite glory and love, and to the depreſſion of man's pride and vanity; to the mortification of ſenſual appetites; to a ſincere univerſal charity; to peace of mind; purity of body, and the perfection of both; and to the reducing human nature to the neareſt union with and dependance on the divine, by a reſtauration of it to a ſtate of innocence, ſimplicity, and angelical ſanctity, and the

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ſure hopes of a great and incorruptible crown given by the ſon of God. You muſt endeavour to give them the ſtrongeſt impreſſions, that are poſſible, for theſe matters, that ſo they may hence draw of themſelves a lovely idea of the Chriſtian religion, and eagerly ſtudy to tranſcribe it in their life and converſation.

30. Further, it is neceſſary to inſtil into them with the reading of the Holy Scripture, that wiſdom which is ſober and moderate, as recommended by the apoſtles: and make them afraid of the ſnare of novelty, the love whereof is ſo natural to their ſex. Inſpire them with a ſalutary horror for all particularity in matters of religion, and diſobedience to lawful ſuperiors ordained of God. Propoſe to them that heavenly perfection, that marvellous diſcipline, which did reign among the firſt Chriſtians. At the ſame time, make them to bluſh at our coldneſs and indifference in compariſon of them, and at our deviations from the firſt love of the Church; and cauſe them to breathe this ſame evangelical purity, which did ſo eminently ſhine forth in the age of the apoſtles, and of their immediate ſucceſſors. But then, with a mighty care, ſee to diſſuade them from the thoughts of too preſumptuouſly criticizing upon the ſtate, either of the Church or of particular perſons in it; and from falling into an indiſcreet reformation.

31. Contrive then in the beſt manner to ſet before their eyes the goſpel, and the great examples of antiquity. But do this not, unleſs after having tried firſt their teachableneſs, and the ſimplicity of their faith in Chriſt. And provided you do lay firm the foundation of humility and ſubmiſſion, according to the goſpel, with an averſion for every ſuch ſingularity; you may to very great profit ſhew them, what is moſt perfect in the law of God, in the inſtitution of the ſacraments, and in the practice of the primitive Church. I know

that the giving theſe inſtructions in their full extent to all ſorts of children, it is no wiſe to be expected or hoped for: I only make the propoſal here, to the end this may be according to the circumſtances of time, and the diſpoſitions of the genius's that one may have to deal with, performed with as much exactneſs as poſſible, for the hindring of all ſuperſtitiouſneſs, and unwarrantable exceſſes.

32. Superſtition is doubtleſs much to be feared for the ſex; but nothing ſo roots it out as a ſolid inſtruction, or better prevents it, than a diſcreet education at firſt. This inſtruction, however it may be confined within its juſt bounds (as certainly it ought to be) extends yet much farther than is ordinarily believed. Such an one fancies herſelf yet to be well inſtructed in her religion, who underſtands about as much of it as a parrot; but which is worſe, whoſe ignorance is ſo great, as not to be, even in a ſtate of ſenſibility but to reflect what is wanting in her for the underſtanding of the real ground of Chriſtianity. Nothing is more ordinary than this in both ſexes; wherefore great care is to be taken in the beginning, to make young perſons duly ſenſible of their ignorance and ſhortneſs; that ſo they may be prepared for laying in a ſufficient ſtock of true and ſolid knowledge.

33. Be careful not to ſuffer them to intermix either with matters of faith, or practices of piety, aught that is not taken from the goſpel, or authoriſed by a conſtant approbation of the Church. You muſt therefore diſcreetly forewarn and fore-arm children againſt certain abuſes, which are ſo very common, that one is even tempted to look upon them as points of the preſent diſcipline or conſtitution of the Church. And indeed, there is no guarding one's ſelf entirely againſt theſe, but by going up to the very ſource and original itſelf; ſince there is always danger, without the primitive

mitive inſtitution of things, and the uſe which the ſaints made thereof, be rightly underſtood. Accuſtom therefore girls, who are naturally too credulous, not to admit lightly certain ſtories without authority; nor to give up themſelves to certain devotions, which an indiſcreet zeal has introduced, without waiting for their being approved by the Church. The true method of teaching them what they are to think hereupon, is, not properly to criticize upon theſe things, which out of a pious motive may have been oftentimes brought in, and which for that very reaſon ought to be reſpected; but rather to demonſtrate, without any expreſs blaming them, that they have no ſolid foundation. Be contented at firſt with leaving out wholly all ſuch matters, in the inſtructions given them concerning the Chriſtian religion. This ſilence will be ſufficient to accuſtom preſently children, to conceive Chriſtianity in its whole perfection and integrity; without adding to it ſuch ſort of practices. Afterwards, as occaſion ſhall offer, you may gently prepare and lead them on by more particular notices and deductions, that ſo they may be defended both from the perils of ſuperſtition on one hand, and from danger of ſchiſm on the other. Repreſent the Holy Scripture in the midſt of the faithful, as the ſupream rule of faith. Inform them how that the Church ought to ſubmit herſelf to the ſcripture: but withal, tell them ſweetly, that the Holy Ghoſt is not wanting, in all matters neceſſary to ſalvation to aſſiſt the Church, in order rightly to explicate the ſcripture. Wherefore the Church is not to be preferred to the ſcripture, but only the explication of ſcripture, made by the whole Church, to our own private explications. This they muſt be taught to heed well, that ſo they be not lifted up.

34. It might moreover be of great advantage to propoſe to thoſe under your inſtruction, what they are both

both to believe and practiſe, in the very terms which ſcripture makes uſe of for that end; which would be a means probable of preventing a world of vain diſputes. But this muſt be done with all modeſty and tenderneſs, that they may not think of themſelves hereby more than they are; nor pretend to a more true and clear underſtanding of ſcripture, than that which in reality they have. Let them be made to ſee that there are not more dangerous rocks than pride and preſumption in this caſe.

35. As for ſermons you muſt give them a reliſh not for the moſt fine and rhetorical, but for the moſt ſolid and edifying diſcourſes. Let them be perſuaded to avoid cenſuring and criticizing on the preacher, though it ſhould happen he might deſerve no great commendation. Teach them how they may draw no little profit, even from very ordinary ſermons; and that the being affected with, and reflecting on the text alone, is no ſmall matter towards influencing a prepared and diſpoſed mind. Let them know that great ſcholars are not always the moſt eminent preachers; and that ſometimes even very good men after long ſtudy, do not perform great matters in their diſcourſes upon the ſcripture: bid them conſider that God has given ſeveral talents to ſeveral perſons, to ſome more, to ſome leſs; that according to theſe he will judge; that we muſt not require, where he doth not; that they as men are ſubject to the ſame imperfections as others, to the ſame paſſions, the ſame temptations; that laſtly, the ſlighting of God's miniſters muſt rebound upon God himſelf,

36. You muſt never ſuffer them to jeſt at any thing ſacred, let the temptation to it be never ſo great. But on the other ſide, you muſt kindly inſtil into them the higheſt reſpect for God's name and word, on all occaſions; and convince them of the ridiculous folly of attempting

attempting to be witty after ſuch a rate, as is now a-days ordinary to many. Teach them to remark how little children were antiently torn in pieces by bears, for mocking at any thing that was like a man of God; and be ſure moſt ſtrictly to caution them againſt making a mock at any thing that may bear but the face of religion, or be any wiſe related to it: how contemptible ſoever the outward appearance may be, the danger will not be leſs, but the greater. Infuſe into them a love and reſpect for all that are more immediately dedicated to God's ſervice: and win them to eſteem all the religious ſocieties, inſtituted for the promoting of real holineſs, and renewing of the evangelical ſpirit; and to pay them due honour.

37. Accuſtom the imagination of children betimes to the repreſentations of death; to hear it ſpoken of without being affrighted; to look on a coffin, a ſhroud, or a grave that is open, and not to be troubled; and even, if it can be ſafely done, and without expoſing them too much to the being ſeized with a ſudden terror, to behold the ſick juſt when they are about to expire, and alſo the dead bodies when laid out. All prudent methods poſſible muſt be taken, early to fortify them againſt the apprehenſions and fears, which are ſo common, and which render life ſo very uneaſy. There is nothing more ſhameful, or more troubleſome, than to ſee, as you may daily, a great many perſons, and ſome of good ſenſe as well as piety, who are not yet well able to think on death without trembling; nay, ſome are ſo ſuperſtitious, as to grow pale when there are thirteen at the table, at certain dreams, at the overturning of a ſaltcellar, and the like; the dread of all which imaginary preſages is a groſs relique of heatheniſm. Make them ſee therefore the vanity and ridiculouſneſs of all this. Tho' women have not the ſame occaſion as men to ſhew their courage, they ought

ought nevertheleſs to be poſſeſſed of it. Cowardice is contemptible every where; and every where it hath very miſchievous effects: it is as needful that a woman know how to reſiſt vain alarms as a man; that ſhe be firm and valiant againſt unforeſeen dangers; that ſhe weep not too eaſily; that ſhe be not frighted but for great matters, and at a ſurprize; and then too that ſhe bear herſelf up gallantly, by ſolid and true Chriſtian virtue. It is not lawful, in a word, for a Chriſtian of either ſex to be a coward. Let them be taught that the ſoul of Chriſtianity (if one may be allowed to uſe the expreſſion) conſiſts in the contempt of this life, and the love of the next.

CHAP. VIII.

INSTRUCTIONS for the PRACTICAL PART OF RELIGION.

I. The Chriſtian's rule and pattern.

1. THE principal thing of all is continually to ſet before them Jeſus Chriſt, as the author and finiſher of our faith, the ground and center of all religion, and our only hope. And having ſhewed them by the former method, the divine authority, and the excellency of the goſpel, and then eſtabliſhed in general, the principles of our holy religion; you muſt next proceed to reform both the judgments and the actions of the perſons whom you inſtruct, according to the model of Jeſus Chriſt himſelf; who took upon him a mortal body, for this very end, that he might teach

teach us both to live and to die; by ſhewing in his fleſh, like to ours, all whatever we are to believe and practiſe. This is not meant however that you ought every moment to be comparing the child's ſentiments and actions, with the life of Chriſt. This compariſon would be both wearifome, and alſo indiſcreet; but you muſt habituate children to look upon his bleſſed life as their pattern; and his word as their law. Strive to affect them eſpecially with thoſe of his diſcourſes and actions which are the moſt ſuited and accommodated to their capacities. If they cannot, for inſtance, reſolve upon any hard labour; repreſent Jeſus Chriſt labouring at a hard and mean trade, till he was thirty years old: if they would be eſteemed and commended; ſpeak to them of the reproaches and cruel mockings which he endured: if they be not able to agree with ſuch as are about them; make them to conſider the bleſſed Jeſus converſing with ſinners, and the moſt abominable hypocrites: if they ſhew any reſentment; make haſte to repreſent to them the ſame Jeſus Chriſt dying on the croſs, even for thoſe who were the authors of his death: if they ſuffer themſelves to be tranſported with an immodeſt joy; paint to them the ſweetneſs and the modeſty of Jeſus, whoſe life was ſo very grave and ſerious. Laſtly, make them often to repreſent to themſelves, what Jeſus Chriſt would have thought, and what he would have ſaid of our converſations, of our amuſements, and even of our moſt ſerious buſineſſes, if he had been ſtill viſible in the midſt of us.

2. Proceed hereupon to urge, what would our aſtoniſhment be, if he ſhould appear ſuddenly in the midſt of us, then when we are in the moſt profound forgetfulneſs of his law. 'But is not this, you muſt 'add, that which will happen to every one of us at 'our death, and to the whole world, when the ſe-

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'cret hour of the day of judgment ſhall come?' then you may deſcribe the overturning of the univerſe, the ſun darkned, the ſtars falling from their places, the elements melting with fervent heat, and the foundation of the earth ſhaken. Then addreſs yourſelf to them after this manner: 'with what eyes then ought we 'to behold this heaven which covers us, this earth 'which bears us, theſe houſes which we inhabit, and 'all theſe other objects which here ſurround us, ſince 'they are all reſerved for the fire?' ſhew them afterward as in a ſhort lively repreſentation, the graves open, the dead gathering together again the wrecks of their bodies; Jeſus Chriſt deſcending in the clouds with great majeſty; the book opened, wherein ſhall be found written, the moſt ſecret thoughts of all hearts; the ſentence pronounced in the face of all nations, and of all ages; the glory which ſhall then be diſcovered to crown the righteous, as from the King of Glory; the river of life, and the joy at his right hand, the everlaſting light, the triumphant ſhouts, the inceſſant ſinging of praiſe, and the unutterable love of ſaints and angels in ſweeteſt fellowſhip, and harmony for ever. Laſtly, the lake of fire and brimſtone, the night, the diſmal horror, the gnaſhing of teeth, and the rage common to men and devils, which ſhall be the lot of all wicked ſouls.

II. OF THE LAW OF GOD.

3. You muſt alſo not be wanting fundamentally to explain to them the Ten Commandments: and you muſt let them ſee that this is but a ſummary, or abſtract of God's law; and how in the goſpel they may find that more fully and clearly expreſſed, which is contained in the decalogue, but by remote conſequences only. Let them be well inſtructed therefore in the

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ſermon of our bleſſed Saviour on the mount, and in all his ſayings diſperſed through the writings of the evangeliſts, which have a more immediate tendency to the forming of the Chriſtian life. Fail not alſo to acquaint them early with the holy admonitions and inſtructions which his apoſtles have left us in their letters: let them be made to ſee the great reaſonableneſs thereof, and be ſweetly invited to treaſure up in their minds, ſuch of theſe, as are like to be of moſt conſtant uſe. Let them be taught to know what is of ſtrict and poſitive obligation to all; and what is only obligatory to ſome, and is principally required under ſuch or ſuch circumſtances of life. Shew her what is properly to be underſtood by ſuch a particular and limited injunction, or counſel; as when St. Paul, for inſtance, gives his counſel or judgment, concerning virgins; and ſuffer not the children under your inſtruction and care, to deceive and flatter themſelves, as is commonly done, by a diſtinction which is ſtrained too far betwixt counſels and precepts. Give them to ſee that the law of Chriſt is a moſt perfect law: and how, after having done all that they can, they are ſtill no more than unprofitable ſervants. Inſinuate into them, what a ſtrict obligation there is, by virtue of the new covenant, to all kind of Chriſtian duties, notwithſtanding the allowance made in it for human frailties and infirmities; and that conſequently, the beſt obedience they can perform, is but what they are bound to do; and can have no manner of worth in it, but what it receives merely from the goodneſs and merits of Chriſt Jeſus. Shew them alſo how the counſels, or (if you had rather) the admonitions, were given to facilitate the precepts, to ſecure and fortify us againſt our own frailties, to preſerve us from the perils of the way wherein we walk, and to withdraw us from the brink of the precipice, from whence the danger of our falling

ling is ſo exceeding great, and that, through our own Weight and proclivity: and laſtly, how theſe become abſolute precepts to them, who in certain occaſions, or circumſtances, cannot obſerve the precepts or commands of univerſal obligation without theſe. Thus for inſtance, you are to inform them, that all are univerſally obliged, by the rule of Chriſt, to forſake the world, and to deny themſelves: but all are not called to ſolitude therefore, or to abandon all whatever they have, and to live as the firſt Chriſtians of Jeruſalem did, having all things in common. If yet there be any that are too ſenſible of the love of the world, and of the ſnares of converſation, and are withal inwardly touched by the grace of God in their hearts; ſuch may, and ought to obey doubtleſs herein the divine call, and accordingly follow the evangelical counſel, to part with whatſoever they are poſſeſſed of, if need be, for the ſecurity of their great intereſt: without impoſing the ſame upon others, or cenſuring or condemning any one, for not falling in exactly to their meaſures.

4. Be ſure to repeat to them again and again, and make them ſenſible, that it is the letter that killeth; but the ſpirit that maketh alive: that is to ſay, that the ſimple or meer obſervation of the outward worſhip is uſeleſs, and even hurtful; if it be not inwardly animated with the ſpirit of love and religion. Render this language clear and ſenſible; deliver yourſelf neatly and familiarly as to this, and make it appear to them that God will be honoured with the heart, and not with the lips; and that the ceremonies of the Church do ſerve indeed to expreſs our religion, or to excite it; but that they are by no means to be taken for religion itſelf, which is wholly within, or internal; ſeeing that God looks after ſuch as are worſhippers of him in ſpirit and truth; that he will be loved inwardly, and will be reſpected of us as if there were only he

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and ourſelves in all the world; that he has no need of our words, or geſtures, or even of our riches, but that which he deſires, is only ourſelves; that one ought not only to perform what the law ordains, but likewiſe to perform it for the ſame end for which the law did ordain it; that only outward actions, and crying Lord, Lord! will never be enough; that if we enter not into the true ſentiments of the love of God, renunciation of temporal things, contempt of ourſelves, and horror for the world, we make Chriſtianity to be nothing more than a cheating phantaſm for ourſelves and others.

III. OF BAPTISM.

5. Be ſure to put children in mind of the vow that was made in their names, when they were initiated into this moſt holy religion: make them remember conſtantly, as occaſion ſerves, that they are ſworn to renounce the devil, the world, and the fleſh; and to believe and practiſe the Chriſtian religion with all reſolution and conſtancy. Inſinuate kindly the remembrance of theſe promiſes and engagements into their minds; ſhewing them withal, the examples and maxims of the world ought to be ſo far from having any authority over us, that they ought on the contrary to make us ſuſpect all that comes from ſo odious and ſo poiſoned a ſpring: fear not likewiſe to repreſent to them, with St. Paul, the devil reigning in the world, and removing the hearts of men by all the violent paſſions, glory and pleaſure. 'This pomp, you muſt 'ſay, is no leſs of the devil, than of the world: 'this is a ſpectacle of vanity; a Chriſtian ought not 'to open either heart or eyes to it.'

6. The firſt ſtep you muſt perſuade them to take in Chriſtianity, is a renouncing of all worldly pomp: let

let them therefore plainly ſee how they ought to trample under feet all groundleſs contempts, all impious railleries, all fooliſh ſcoffings, and even the violences of the world; ſince they are now become ſoldiers under the croſs of Chriſt: teach them to offer up their ſenſes and their paſſions, with all their deſires, deſigns, ſtudies and endeavours, to the honour of their dear Saviour: make them perceive that all they have will be ſafeſt in his hands, and how nothing elſewhere can be ſafe; that for whatever they depoſite here, they are certain to have an hundred times as much; and aſk them whether they would not be contented to ſell all they have at this rate: aſk them whether they were not very much pleaſed with their babies formerly; whether they do not think themſelves now above them; whether they do not now ſlight them, though they once thought they never ſhould. They will anſwer, Yes. What is the reaſon you may urge, that you continue not ſtill to cry after them? Becauſe I now find I may be happy without them. Was there therefore no real happineſs in them? None at all. But you thought ſo once? where therefore was the happineſs you fancied? It was in my imagination. Then aſk them whether they do not fancy now the ſame happineſs in the pomps of the world, which they did ſometimes ſince in their babies? tell them they will come to be as ſenſibly convinced of the former, as they already are of the latter: that they will find all the happineſs placed in them to be meerly imaginary; but that this is not all, for that theſe are infinitely more dangerous, as to their conſequences, than thoſe play-things of little children.

7. This way I would have you to take to arm them againſt the allurements of the world: and the ſame methods will ſerve likewiſe to fortify them againſt the reſt of their ſpiritual enemies. Eſpecially make them conſider

conſider theſe reflections before you bring them to confirmation.

IV. OF CONFIRMATION.

8. In the order and duty of which you muſt not fail to inſtruct them after the moſt eaſy and familiar way that is poſſible; ſo that they may not look upon the ſame as a taſk impoſed on them. So ſoon then as ever they come a little to years of diſcretion, be ſure to prepare them after this manner here directed, that they may be brought ſolemnly to ratify and confirm before the Church their part of the covenant of the goſpel, which was ſtipulated for them. And ſince the very firſt ſtep that is made by baptiſm in Chriſtianity, is to renounce, as the devil, ſo the vain pomp and glory of the world, according to what I ſuppoſe you have already (that is, even from the beginning) informed them: labour thoroughly to convince them now, that to turn to the world after this, and follow with the crowd the maxims thereof, contrary to that ſolemn promiſe and engagement made to God, is really no leſs than a ſort of apoſtacy, and is to be deemed no better than idolatry itſelf, as indeed it is. To renounce the croſs of Chriſt for the vanities of the world, how much is it better I pray, than in plain terms to deny Chriſt, and ſo to paſs over to the religion of Mahomet? to renounce the imitation of Chriſt for the ſake of conformity to the world, what differs it from the love of idols? aſk them, what made them, when they were little children, court after ſuch a rate thoſe little pretty idols, their babies! Repreſent to them the whole world as ſold under idolatry; and the ſpirit thereof as a painted Jezebel, decoying and bewitching the hearts of all that live after the faſhion of it.

9. Particularly then put them in mind of their being marked with the ſign of the croſs, in token they ſhould not be aſhamed of Chriſt crucified, or of fighting under

der his banner till their lives end: and that they muſt be crucified with him, if they would partake of his reſurrection. We are not, God be praiſed, you may ſay, in the time of perſecutions, wherein thoſe who would not renounce the goſpel were put to death; but the world which can never ceaſe to be the world, that is to ſay corrupt, makes continually an indirect perſecution againſt piety, lays its nets to catch it, decries it, mocks at it, and makes the practice of religion ſo difficult in almoſt all the conditions of life, that in the very midſt of Chriſtian nations, and where Chriſtianity is ſtrengthened by the ſovereign authority, we are in danger yet of being aſhamed of the name of Jeſus Chriſt, and of the imitation of his life.

10. After this it will be high time to ſpeak to them of the moſt ſolemn act of Chriſtian religion, which is the holy communion of Chriſt's body and blood. The firſt communion ought to be at the time when children, being come to the uſe of reaſon, appear to have a pretty good apprehenſion of their religion, and to be exempt from all conſiderable faults. It is amongſt theſe firſt fruits of faith and love of God, that Jeſus Chriſt will delight to diſcover himſelf in the graces of communion: it ought to be a long time expected, I mean you ought to give children hopes of it from their earlieſt childhood, as of the greateſt good that can be had upon earth, and a fore-taſte of the joys of heaven: I am of the opinion, you ought to render it as ſolemn as is poſſible; that it appear to young perſons, that your eyes are fixed upon them during this bleſſed time, that you eſteem them happy, that you take part in their joy, that you expect from them a conduct above their age fit for ſo great an action. But though very much is required to prepare children for the communion, I think when they are prepared, you cannot be too ſpeedy in preventing them with ſo pre-

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cious a grace, before their innocence be expoſed to thoſe dangerous temptations wherein it begins to fade and die away.

V. OF THE EUCHARIST.

11. Repreſent to them for this purpoſe ſtrongly and evidently the great happineſs we have in being incorporated into Chriſt, by means of the holy Euchariſt. For that hereby we not only, you may ſay, dwell with him, and he with us; but alſo are made one with him, and he with us, by this incorporation, after a moſt real and living manner. In baptiſm he makes us his brethren, in the euchariſt he makes us his members. And even as he was given by the incarnation to the whole human nature in general: ſo in the euchariſt, which is a natural conſequence of the former, he gives himſelf to every one of the faithful in particular. In the courſe of his myſteries every thing is real. As really as Chriſt has partaken of our nature, ſo really alſo does he herein make us to partake of his nature. Hence to receive the ſame unworthily, you muſt tell them, is to render one's ſelf guilty of the body and blood of our Lord: and this is to eat and drink our own judgment, to pretend to feed on his living fleſh, and not to live by his ſpirit. 'He that eateth me,' ſaith Chriſt himſelf, 'even he ſhall live by me.'

VI. OF THE ORDER OF PENITENTS.

12. Set before them the infinite goodneſs of God in allowing grace and pardon to penitents, and in ordaining a method of reconciliation for ſuch as have fallen; even after they have been made the children of God, and been partakers of the holy myſteries. But at the ſame time as you repreſent to them ſo great a fountain

fountain of mercies opened in Chriſt Jeſus, and ſo gracious an authority by him, committed to his ambaſſadors and prieſts, in compaſſion to our weak and ſinful nature; you muſt alſo let them ſee what a dreadful thing it is to abuſe the gifts and graces of God: and endeavour to ſtrike into them a mighty terror of offending againſt ſo infinite a love, thus calling to repentance and newneſs of life; and of rendering of no effect the ordinary means by him inſtituted in his Church for our reſtauration and renovation. As for the communion of Chriſt's body, which is the life, the force, and the conſolation of the faithful, there ought to be an ardent deſire in us to be nouriſhed with it, as with our daily bread; and to be both in a continual longing and habitual preparation to feed hereupon: but as for the remedy of ſick ſouls, it is quite otherwiſe; for we muſt wiſh, to arrive at ſo perfect an health, as every day to have leſs and leſs need of it. The need however will be but too great, after all that is poſſible is done: but much worſe undoubtedly would it be, if one ſhould all one's life go on in a continual and ſcandalous circle of ſinning and repenting, and of repenting and ſinning, that is, of ſinning in hopes to repent, and of repenting in order to ſin again. Let your charge therefore be thoroughly informed by you, how that confeſſion will in no wiſe be available to them, unleſs it be accompanied with converſion and real amendment of life; ſince otherwiſe the words of abſolution, how powerful ſoever they may be according to Chriſt's inſtitution, would through our indiſpoſition be no more than words; but dreadful words, which would be our condemnation before God. For an outward confeſſion without an inward change, is ſo far from unburthening a conſcience of the load of its ſins, that it but adds to former ſins that of a monſtrous ſacrilege.

VII.

VII. OF THE VISITATION OF THE SICK.

13. Cauſe the prayers for the viſitation of the ſick, (eſpecially thoſe for a ſick child, for one when there appears ſmall hope of recovery, and at the point of departure,) which are powerful and admirable, to be read over deliberately to the children whom you educate. Let them be acquainted with the order of the Church in this matter, and the true grounds of adminiſtring the holy communion to the ſick, as a viaticum, and a ſeal of their memberſhip in Chriſt's myſtical body. But then let them know withal, that this is not to be applied after the manner of a charm; and that without an holy life they ought not to expect to arrive ever at an happy death; or without being found faithful to the graces conferred on them in the days of their health, to be in a capacity of receiving thoſe which are communicated from Chriſt, by the miniſtry of his officers in thoſe of their laſt ſickneſs.

VIII. OF MATRIMONY.

14. Teach them to admire the riches of the grace of Chriſt, in not diſdaining to apply the remedy to the very ſource of evil, in ſanctifying the ſource of our birth, which is marriage. Shew them how agreeable it was to make a myſtery of this union of the man and the woman, which might repreſent that of God with his creature, and of Chriſt with his Church. Inſtruct them alſo in the cauſes for which it was ordained of God; and in the grounds of its being twice bleſſed and ſanctified, after an extraordinary manner from heaven. Make them to conſider how and why it was inſtituted by God, even in paradiſe, and honoured ſo by Chriſt with his firſt miracle. 'Say unto them, O

'how gracious and wise is God, in having consecrated the state of matrimony to such an excellent mystery, that in it is thus signified and represented the spiritual marriage, the union betwixt Christ and his bride, the Church!' How expressive and suitable is this representation of that most intimate communion and union above! how needful likewise is the blessing pronounced, as in the person of Christ by the priest's mouth, and the solemnization of it with prayer, to moderate the brutish passions of men and women; to shed abroad peace and consolation over all families, and to transmit religion, as an inheritance from generation to generation; whence it must be concluded, that marriage is, according to its right institution, a most holy and most pure state; though not so perfect altogether as virginity: that it is not rashly, or profanely to be run upon; but that they ought to be called to it; that they ought not to seek in it, either gross pleasures, or worldly pomp; and, lastly, that they ought not to desire, by entering into it, but to form saints.

IX. OF THE CLERGY.

15. Praise before them the infinite wisdom of the son of God, who has ordained and established pastors to represent himself amongst us, to instruct us in his name, to give us his body, to reconcile us unto himself after our fall, to form every day new believers, and even new pastors, and priests, who may conduct us after them, that so the Church may be preserved throughout all ages without interruption. Shew them how much they ought to rejoice, that God has given such a commission to them; adding moreover, with what manner of religious sentiment they ought to respect his ministers, and his anointed. Tell them they

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are Men of God, and diſpenſers of his myſteries. When therefore there is perceived in theſe the leaſt ſpot which tarniſhes the luſtre of their miniſtry, we ought to be ſo far from taking pleaſure in this, that on the contrary we ſhould (you muſt ſay) grievouſly mourn and lament, and withdraw our eyes from beholding ſuch a ſight. Nay, it were to be wiſhed it could be waſhed away, even with our own blood, that ſo God might not hereby be diſhonoured. Their doctrine is not their own; whoever heareth them, heareth Chriſt himſelf; they ſit as in his chair, being ordained the interpreters of his holy love, and when they are aſſembled together in his name, he is ever in the midſt of them. Their authority for the ſame reaſon is not their own, but Chriſt's; and the ſeal of the commiſſion given to them is the holy ſpirit. Their time likewiſe is not their own; they ought not therefore to be forced to deſcend from ſo high a miniſtry, wherein they ought to give themſelves wholly up unto the word, and unto prayer, that in the name and power of the eternal high prieſt, they may mediate betwixt God and men, nor be made to ſtoop to the affairs and concerns of the world. Much leſs is it permitted to divert the right uſe of their revenues, which are the patrimony of the poor, and eſpecially dedicated to God, and to his ſervice. But the moſt terrible diſorder of all is, for any to go about to breed up their relations or friends to this moſt awful miniſtry, without any vocation or call of God, and with views of temporal intereſt.

X. OF PRAYER.

16. But eſpecially you muſt not forget to explain to young ladies the nature and neceſſity of prayer both publick and private, as founded upon their continual want of the grace of God, according to what has been

in the beginning demonſtrated. Shew them that God requires we ſhould pray for his grace, not becauſe he is ignorant of our neceſſities; but becauſe he would oblige us to acknowledge them; not becauſe he wants to be entreated of us to give it; but becauſe he would excite in us a deſire by prayer to have it. For it is the humiliation of our hearts, the ſenſe of our miſery and impotence, and the confidence in his goodneſs, and grace, which he demands of us. The prayers he would have made to him, conſiſt only in the intention, and in the deſire: for he has no need at all of our words. We often, you may ſay, repeat a great many words without praying; and we often pray inwardly, without pronouncing ſo much as one word. Words may nevertheleſs be very uſeful; for they excite in us the thoughts and ſentiments which they expreſs, if one be attentive to them: wherefore alſo Jeſus Chriſt gave us for this end a form of prayer. Now, what a comfort is it, ſay to them, to underſtand by the Son how his Father will be prayed to? what force ought there to be in thoſe petitions, which God himſelf puts into our mouths? how will he not grant us that which he has taken care himſelf to teach us to aſk? after this ſhew them how very plain, and alſo ſublime this prayer of our Lord is; how very ſhort, and withal full of whatſoever we can expect or deſire from above.

17. It is moreover adviſeable that you explain to them the publick ſervice of the Church, and ſet before them the great benefit there is in aſſembling and meeting together in a regular way, for enjoying his holy word and ordinances. Let them be duly admoniſhed, that our God is a God of order and not of confuſion. And ſee they be acquainted with ſuch paſſages of holy ſcripture, as do ſerve to eſtabliſh this order, and the authority of ſuperiors over their ſubjects of every rank and degree. Give them a ſhort inſight into the original

nal of the faſts and feſtivals obſerved by the Church. And take care that they be rightly inſtructed, how they may make the true uſe hereof, according to the primitive inſtitution. This may ſuffice to have been hinted concerning the practice of our holy religion.

CHAP. XI.

REMARKS ON SEVERAL FAULTS.

WE proceed to ſpeak in the next place of the care which muſt be taken to preſerve them from ſeveral faults incident to their ſex. For they are bred up ordinarily with a certain ſoftneſs and timorouſneſs, which renders them ever after incapable of a firm and regular conduct. In the beginning there is a great deal of affectation, and afterwards a great deal of habit, in theſe ill grounded fears, and thoſe tears which they bring forth at ſo cheap a rate. Now the contempt of ſuch affectations might ſerve much to correct them; vanity having in them ſo great a part.

2. It is neceſſary in like manner to repreſs in them too tender loves, little jealouſies, exceſſive compliments, flatteries, tranſports; all this ſpoils, and uſes them to look on whatever is grave and ſerious as too dry and ſour. Furthermore it is expedient to try to make them ſtudy how to ſpeak in as ſhort and conciſe a manner as they can. True wit conſiſts in retrenching all uſeleſs diſcourſe, and in ſaying a great deal in a few words; whereas moſt men ſay little in a great many; they take eaſineſs of ſpeech and vivacity of imagination for wit; they never uſe themſelves to chuſe their thoughts; they put them not into any or-

der wich reſpect to what they are to ſpeak about; they are generally paſſionate in almoſt every thing they ſay, and no wonder if paſſion makes them talk a great deal too much. In the mean while nothing very good can ever be expected from a woman, unleſs ſhe be brought to conſider before ſhe ſpeaks what is to follow next, to examine well her thoughts, to explain them after a ſhort and eaſy manner; and that done, to be able to hold her peace.

3. There is another thing which contributes very much to the long-winded diſcourſes of moſt women; which is, that they are artificial, and uſe long windings and fetches to come to their point, as taken much with a little ſort of craftineſs and petty cunning. And how ſhould they not be taken herewith, ſince they have been educated to know no better a prudence, and that this is the firſt thing that example and bad education have taught them?

4. Moreover they have a natural flexibleneſs, ſo as to be able to act any part. Tears coſt them nothing their paſſions are quick, and their knowledge exceeding ſhort and limited. Hence it is they neglect nothing whereby they think they can ſucceed; and thoſe means which would not be liked by perſons of a more regular temper, appear to them both lawful and good. They hardly ever take the pains to examine whether ſuch a thing is to be deſired; but are always very induſtrious to attain it.

5. Beſides they are baſhful, and full of falſe modeſty; which is likewiſe a ſpring of diſſimulation. The means of preventing ſo great a miſchief as this, is to avoid carefully the putting them on any neceſſity for it; and to accuſtom them to ſpeak frankly and ingenuouſly what they think, as to all lawful matters. They ſhould be at liberty to teſtify freely their diſlike, when they are diſpleaſed: they ſhould not be forced to appear

pear as if they had a liking for ſome perſons, or for ſome books, which in reality they have not.

6. When they ſhall be ſo unhappy, as to have got an habit of diſguiſing their opinions; the way to let them ſee the folly of it, is to inſtruct them ſolidly in the maxims of true prudence; even as the means of diverting their reliſh from the frivolous fictions of romances, is to give them a true taſte of uſeful and delightful hiſtories. If you allow them not a regular curioſity, they will have a diſorderly one; and if you do not form their minds to true prudence, they will adhere to the falſe, which is craft.

7. Shew them by examples, that without deceitfulneſs we may be diſcreet, cautious and diligent in the lawful ways of gaining our point. Tell them that the principal part of prudence conſiſts in ſpeaking little, in conſidering the proportion of the means to the end, and in being more diffident of ourſelves than of others; but not in making feigned diſcourſes, and ſhifting of perſons. Uprightneſs of conduct, and the univerſal reputation of probity attract more confidence and eſteem; and conſequently at the long run procure more advantages, even in temporal matters, than winding and crooked methods. How much doth this judicious probity diſtinguiſh perſons, and render them fit for the greateſt undertakings?

8. But moreover how contemptible is all that which craft ſeeks after; for it is either a triſle that one dare not ſpeak for, or a pernicious paſſion. When we wiſh for that which we ought to wiſh for, we deſire it openly, and we ſeek for it by the right ways, and with moderation. What is there more ſweet or more convenient, than to be ſincere, open-hearted, always quiet, always at peace with ourſelves and others, and having nothing to fear, or to invent; whereas diſſembling perſons are continually in agitation, in remorſe, in

danger, and in the deplorable neceſſity of covering one craft by an hundred others.

9. And beſides, with all this ſhameful uneaſineſs, perſons of a crafty temper can never avoid thoſe very inconveniencies which they labour to ſhun. Sooner or later they are known for what they really are. If in ſome particular caſes they over-reach the greateſt part of thoſe they may have to deal with; yet they cannot do it in the main actions of their life: they are by one thing or other always found out, and very commonly they are alſo caught by thoſe very perſons they deſigned to put upon. Some make a ſhew of being dazled by them, that they may ſee their tricks the better; and ſo they believe themſelves eſteemed, while they are but deſpiſed. But if they ſhould prove ſomewhat lucky, at beſt they are ſure to lie under ſuſpicions; they warn mankind to ſtand upon their guard. People will be as much afraid of their company, as if they had the plague; and whether the diſeaſe be real or imaginary, there is no phyſic that will be able to cure it. Upon this you ought to preſs them to conſider, what can be more contrary to the advantages which a prudent love of one's ſelf ought to ſeek, than to ſee one's ſelf always ſuſpected by every one. Diſcover theſe things by little and little, according to the occaſions, the needs, and the capacity of the tempers you have to deal with.

10. Obſerve likewiſe to them, that craft proceeds always from a mean and little ſpirit. We are crafty and tricking, only when we deſire to be concealed, either not being ſuch as we ought to be; and deſigning what we ought not to deſign, or elſe when deſigning lawful matters, we take yet unworthy or unlawful means to compaſs them, and this, for want of knowing thoſe that are worthy and honourable. Tho' the latter betrays indeed a greater weakneſs of ſpirit; yet there is the ſame littleneſs of ſoul in both of theſe.

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But nothing is ſo much to be pitied as the proſecution of what is lawful by unlawful courſes. Teach children betimes to obſerve the impertinence of any little crafty tricks which they ſee practiſed, with the contempt which they deſervedly bring on thoſe who commit them; and laſtly, be ſure to make them aſhamed of themſelves when you catch them in any thing that is like diſſembling. From time to time deprive them of what they love, becauſe they ſeek to come at it by craft; and declare they ſhall have it when they aſk plainly: neither be afraid of bearing with their little infirmities, but give them the courage of letting you ſee them; which elſe it may be an hard taſk to diſcover. Shame when wrong placed is a very dangerous miſchief, and can very hardly be cured; and if not taken heed to, will render all the reſt incurable.

11. Teach them the folly of thoſe wretched ſubtilities and ſhifts, whereby ſome contrive to have others deceived, in ſuch a ſort as ſhall be able to ſatisfy their own conſciences that they did not deceive them. There is even greater baſeneſs and fouler play in theſe refinings, than in the very common cheats: the others make comparatively an honeſt practice, if one may ſo ſay, of craft; but theſe add hereto a new diſguiſe to authorize it. Tell your charge, that God is truth itſelf; that to play thence with truth in one's words, is all one as to play with God; that ſhe ought therefore to be ſtrictly punctual and exact in them; and to ſpeak but little, that ſo nothing may be ſpoken by her but what is fit, and with reſpect always had to the truth.

12. For this reaſon there muſt be a particular care taken not to imitate thoſe who fondly applaud children, when they obſerve them to ſhew a kind of wit in ſome craft. On the contrary you muſt be ſo far from commending in them theſe little tricks as in-

ſtances of their wit, that you muſt rather ſeverely chide them upon all ſuch occaſions, and overthrow all their artifices, merely becauſe they are ſo; that ſo experience may leave in them a diſguſt for thoſe contrivances for the future. By praiſing them for ſuch faults, as the manner is generally, it is not ſtrange if they become at laſt perſuaded, that to be prudent and to be crafty are all one.

13. But beſides this, curioſity generally fills the minds of women; and affords them a large, but empty field of diſcourſe. It will ſeldom or never agree with ſilence: thoſe who are commonly deſirous of learning a great deal of news, are not reſolved to conceal it; and obloquy infallibly makes the ſale of what imprudence heaps together. Whatever it be, or let it go which way it will, there muſt needs be ſome vent for it. The Minds of curious perſons are like to thoſe veſſels which are emptied at the ſame time one thinks to fill them. That which comes in by the ears, goes out again almoſt as ſoon by the mouth; becauſe indiſcretion, the miſtreſs both of thoſe who ſpeak and of thoſe who hear lightly, ſtops not the paſſage to lies, either at going out or coming in.

14. This levity creates a bad opinion of their temper, and it gives no very good one of their conſciences: people ordinarily judge of them, that they do not ſo wholly ſpend their time in hearing what is vain and ſuperfluous, as not to catch at what is evil. But eſpecially the eaſineſs which they ſhew to believe a fault or vice in another, is looked on as a pretty ſure token that they are themſelves guilty of the like. There are ſome who hear with delight all kind of ſlanders and ſcandals: who can ſcarce ſuffer one to ſpeak advantageouſly of any: who think by blaming all the world to make an apology for their own crimes, and to give authority to their guilt by the number of criminals:

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when they hear the virtues of any commended, they have preſently the ſame paſſions as the ugly have, when the fair are courted in their preſence. Repreſent to the young ladies the ſenſleſneſs, as well as the odiouſneſs, of this humour. Tell them, the virtuous excuſe faults, inſtead of publiſhing them: that it is the vicious, on the other ſide, who are always pitileſs. Theſe think to witneſs, by their deteſtation, how free they are from any knowledge of the like crime in themſelves, which they accuſe in others. But deeds give the lie to their words; and this artifice ſucceeds ſo very ill, that they are hereby often diſcredited, inſtead of being vindicated. Tell them that the virtuous of their ſex do much drive vice out of the world by their charity; but that libertines baniſh virtue by their cenſoriouſneſs. It is hence pretty eaſy to diſcover the lady that is chaſte, from her that would be thought ſo, but is not. For the latter examines every thing, even to the minuteſt circumſtances: her own wickedneſs ſerves her for a pattern to judge wickedly by. Her experience, and her own intrigues, teach her to give bad interpretations to the beſt matters. Thus Procris, when ſhe had betrayed her huſband, was continually ſpying out his actions; being hardly able to believe him innocent, wherein ſhe herſelf was guilty. The vicious are always in an alarm; they ſeem afraid as if people ſhould abuſe their liberty; and they cannot imagine that a walk, or a converſation, ſhould be innocent. They cannot apprehend why theſe ſhould not do the ſame that others have done; if they fail, they ſuppoſe it to be for lack of opportunity, not of inclination.

15. But there are thoſe ladies not ſo open, who uſe not a little art in their calumniating: theſe will not wound but with gilded arms: they diſguiſe their blame or cenſure, under the appearance of faint cauſes; and if they mention any harm of another, they will ſeem

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to do it with a great deal of unwillingneſs, and reluctance. Be careful to break children of the leaſt tendencies to ſo diſhonourable, ſo baſe and ſo dangerous a cuſtom: make them ſee that they never can be perfect at it, unleſs they be firſt cowards, malicious, and hypocrites. Shew them that nothing is more commendable than to prevent error and vanity in their judgments concerning others; and that nothing will contribute more to the ſettling of their own reputation, than candour, and ingenuouſneſs in cenſuring thoſe of whom they may have occaſion to diſcourſe. Repreſent to them, that thoſe who have committed but one ſin, ought not therefore to be called vicious: that thoſe who have committed many, may perhaps continue in them no longer. The former are corrected; the latter are changed. Tell them further, they can hardly ever have any aſſurance when they ſpeak of any one's wickedneſs, that they are out of danger of telling a lie; ſeeing there is required but a moment, or even a thought, to make a ſinner a penitent.

16. Flattery ſeems very oppoſite to calumny; but they have a ſtricter relation betwixt each other than is imagined: you cannot prevent both, but by the ſame means; that is, inſpiring into young perſons a true generoſity. The one attacks us by poiſon, the other by ſteel; if we conſider them well, we ſhall find that more bear up againſt calumny than flattery; becauſe ſelf-love, which fortifies us againſt cenſure, weakens us to flatteries. As widely diſtant as they appear, they are always moſt inſeparable: there are few calumniating tempers which are not likewiſe given to fawning and flattery. Both proceed from baſeneſs and cowardice; in as much as it is want of courage, both not to dare to ſpeak freely the truth, and alſo not to be able to excuſe faults. Inſtil into children

children of one and the other ſex true courage, and that will arm them againſt the moſt, and moſt dangerous miſcarriages they are in danger of falling into.

CHAP. X.

BEAUTY AND ORNAMENTS.

BUT you ought to be afraid of nothing ſo much as of vanity in young ladies, they have an inborn violent deſire of pleaſing. The ways which lead men to authority and to glory being ſtopped up from them; they ſtrive to make amends for that loſs in the charms of beauty and converſation. Hence comes their ſweet and inſinuating way of talking: hence comes it alſo that they aim ſo much at beauty, and at all outward graces; and that they are ſo paſſionately in love with dreſſing; an hood, an end of a ribbon, a curl of hair, that is too high or too low, the choice of a colour, are with them important matters.

2. This exceſs is become very extravagant: the changeable humour which eſpecially rules amongſt us at this day, with the imitation of our neighbours, who carry this inconſtancy to ſo great a degree, as thereby to give its laws to the reſt of the world, cannot but produce a continual variety of faſhions. Thus to the love of cloaths, there is ſuperadded that of novelty, which has ſtrange charms over little ſouls. Theſe two follies put together, overthrow all diſtinction of conditions, and diſturb all the rules of manners. No long-

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er than there is a rule kept up for habits, and for furniture alſo of houſes, can there be any effectual bounds ſet, which ſhall be fit for every one's condition. For while the houſe or table of private perſons is not left in the power of public authority to regulate, every one chuſes according to his money, according to his ambition and his vanity: and this is ſo true, that the moſt conſiderable nation which ever made laws to regulate expences in eating, who were the old Romans, could never bring them to be ſtrictly obſerved, when once they had corrupted their manners, by introducing the Aſiatic luxury.

3. This pomp ruins families, and the ruin of families draws after it corruption of manners. On the one hand, it excites in perſons of a mean birth the paſſion of getting a great fortune; it proſtitutes them to all meaſures that may help them quickly to rake up an eſtate: on the other hand, perſons of quality finding themſelves dipt without recovery, do commit things which are horribly mean and low, to maintain their expence, whereby they inſenſibly extinguiſh honour, faith, probity, and good nature, even amongſt the neareſt relations.

4. All theſe miſchiefs proceed from the authority which vain women have of deciding concerning faſhions: they laugh at all thoſe who are willing to preſerve the gravity, and the ſimplicity of the ancient manners.

5. Apply yourſelf therefore ſeriouſly to make your daughter underſtand how much honour, which comes from a good conduct and a true capacity, is preferable to that which is taken from the hair or the dreſs. Strive to give her a good reliſh of theſe matters; but be not importunate.

6. Be induſtrious to divert her thoughts from a vain affectation of outward beauty, by drawing her to a conſi-

a conſideration of the inward. It is not to be wondered at, if the appetites of young ladies carry them to that, in which nature is ſo liberal to them: therefore you muſt be very tender on this head. You muſt have a care of letting your diſcourſes concerning it ſmell too much of philoſophy, leſt they believe you not. Beauty has ſo ſenſible effects in thoſe who have it, and ſo manifeſt charms on the roughest natures, that it will be very difficult, if not improper, to make them believe that there is nothing at all in it to be regarded. If you preach to them a little at any time, you muſt take heed not to go againſt the grain of nature. Whenever that is done, they diſbelieve you ſtrait, or elſe deſpair. The chiefeſt thing is, to give young perſons true notions of nature, and to ſhew them how religion improves and betters it; how it makes uſe of every thing, and turns it to its end; how it teaches us neither to deſpiſe on the one hand, nor to abuſe on the other, any of the preſents which we receive from heaven; that temporal bleſſings do not hinder thoſe that are eternal; what great wiſdom it is to make thoſe inſtrumental to theſe, and the excellencies of the body ſubſervient to thoſe of the ſoul. Laſtly, that Chriſtianity is that which moſt beautifies its profeſſors; and that it is the higheſt exaltation of nature, and of right reaſon.

7. You muſt balance the injuſtice of ſpeaking againſt, and the danger of ſpeaking for beauty. It is a natural ſplendor, in itſelf lovely, which hath the power of raviſhing the ſoul with the eyes. If a lovely body ſhrouds a more lovely ſoul, the lovelineſs of the latter will ſend forth more powerful charms to commend piety, and to raviſh the vicious into admiration of it, which to them appears ſo captivating.

8. Virtue and beauty united together, have great advantages above virtue alone, when it appears in a homely

homely dreſs. But this latter, as it gives not ſo much luſtre, ſo it hath fewer temptations. Beauty without the former, is ſuch a vanity, as can no where elſe be paralleled. Let them ſee, how much it is in their power to turn a bleſſing into the greateſt curſe to human nature; and how eaſy a matter it is, by ſuffering themſelves to be complimented into angels, to ſink down into devils. Commend the beauty of the mind to them, but decry not too much that of the body. Thoſe who worſhip, and thoſe who deſpiſe it, are both alike to be blamed; for referring too much, or too little to this gift of God. Thoſe who have received this preſent muſt keep it charitably, and attribute whatever worth there is in it, to the bounty of the beſtower. There is ſmall danger in themſelves, or others, of referring too little to it: but the greateſt care is hardly enough to guard them from the other extream. It is ſaid of the judges at Athens, who were ſo celebrated over all the world for their juſtice, that by a woman they loſt the name of incorrupt; becauſe believing her innocent, after they had ſeen her, they could not judge her guilty: another lady, as famed for her eloquence, as ſhe was for her beauty, had by her pleading won the cauſe, till the bare preſence of this charming creature ſerved for an apology. Nothing more cheats, and impoſes on the judgment, than beauty; and the handſome have, by ſhewing themſelves, more than once gained the cauſe. But the victory after all conſiſts more in the imagination, than in reality. The more victorious beauty is, it is the more expoſed to be conquered. That is not eaſily guarded which many love, and there is no great ſecurity in the poſſeſſion of a thing to which all the world aſpires. Towns are often beſieged ſo long, and attacked in ſo many places, that at laſt they ſurrender. Handſome women the more they conquer, have ſo many more beſiegers; they

they are in more danger, they are expoſed to more attacks, and in more places. No ſmall meaſure of courage and prudence are ſufficient to guard this citadel, that has ſo many aſſailants. Theſe, all the while they call themſelves captives, ſtudy to make repriſals: they bring ſeeming triumphs, to give ſolid diſgraces.

9. Thus you ought to perſuade thoſe under your care, that nothing is more hazardous, or more deceitful than beauty alone. Aſſure them, that it deceives more the perſon who poſſeſſes it, than thoſe who are dazled with it; that it diſturbs, that it inebriates the ſoul; that one may be a more ſottiſh idolater of her own perſon, than the moſt paſſionate lovers can be of the perſons whom they adore. There is alſo at the beſt but a very little number of years between a beautiful woman, and her that is not.

10. Beauty cannot be hurtful, if it ſerve at leaſt to marry a daughter advantageouſly. But how will it ſerve to this, unleſs it be upheld by merit and virtue? She can expect no other than a young fop for her huſband, with whom ſhe is certain to be moſt unhappy: if her wiſdom and modeſty make her not ſeek for one among men of regular tempers, and ſuch as are ſenſible of ſolid qualities. Make her likewiſe obſerve, that perſons who ſeek, or receive, all their glory from their beauty, become preſently ridiculous; that they arrive, without perceiving it, at an age wherein their beauty fades; and that they are ſtill charmed with themſelves, tho' the world is ſo far from being ſo, that it is diſguſted at them: that laſtly, it is as unreaſonable and abſurd to rely merely on beauty, as with the barbarous and ſavage nations it is, to place all merit in the ſtrength of the body.

11. From beauty we come next to dreſſing. The true graces depend not on a vain and affected dreſs. It is true, none are to be blamed for ſeeking neatneſs, proportion

portion and decency, in the habits neceſſary for covering their bodies. But after all, theſe ſtuffs which cover us, and which may be made both convenient, and handſome, can never be the ornaments that give a true beauty. Convince her of this, by letting her ſee that the true ornament of a Chriſtian lady, cannot be the outward adorning, or putting on of apparel, but muſt be the hidden dreſs of the heart, which is in the ſight of God and his angels of great price.

12. I would have you too, ſhew young ladies the noble ſimplicity which appears in the ſtatues, and in the other figures which remain of the Greek and Roman women. Where they would ſee how hair negligently tied behind, and draperies full, and careleſsly hanging, are agreeable and majeſtic. It would be well alſo, if they heard painters diſcourſe, and others who have an exquiſite reliſh of antiquity. And tho' amongſt us this advice may ſeem to be uſeleſs, who have very little of that part of the old Roman greatneſs preſerved here; yet there are ſo many and ſo excellent prints to be found, that one may form as true an idea of that piece of majeſty, which is ſo viſibly to be ſeen in theſe remains of antiquity, as if we lived even in Rome itſelf.

13. Were their ſouls but never ſo little elevated above the prejudice of faſhions, they would preſently have a great contempt for their affected curlings and frizlings, which are ſo remote from the natural hair and for habits of a too faſhionable figure. I am ſatisfied that it is not however at all to be deſired they ſhould take up an antique outſide; it would be an extravagant thing to deſire it: but yet they might, without any ſingularity, take the reliſh of this ſimplicity in habits, which is noble, ſo gracious, ſo comely, and beſides ſo proper for Chriſtian manners. Thus conforming themſelves to the preſent cuſtom, they would

would underſtand at leaſt what they ought to think of this old cuſtom. They would hereby learn to ſatisfy the mode as a troubleſome ſlavery; and then would only allow to it what they could not refuſe it.

14. Make them to mark often, and betimes, that vanity and lightneſs of ſpirit, which cauſes the inconſtancy of modes. It is a thing hardly to be underſtood, for example, why they cover the head with I know not how many hoods heaped up one above another; the true graces always follow, never torture nature.

15. Beſides the mode deſtroys itſelf; it aims always at what is perfect, and never finds it; at leaſt it will not ſtop there, ſhould it even find it. It would be reaſonable if it changed, only that it might change no more after having found out perfection, both for convenience and comelineſs: but to change for the ſake of changing, is it not to ſeek rather inconſtancy and irregularity, than true neatneſs and decorum? commonly there is nought but fancy and caprice in the modes; the women claim the right of deciding them, there are none but they who are to be believed concerning them. Thus women of the moſt fickle tempers, and who withal have the leaſt underſtanding, draw others after them; they neither chuſe, nor give over, any thing by rule; it is ſufficient, a thing well invented has continued but a good while alamode, to make it that it ought not to be ſo any longer; and that another never ſo ridiculous, with the title of novelty, ſhould take its place, and be admired.

16. After having laid this ground, ſhew them the rules of Chriſtian modeſty; 'we learn (you muſt ſay) 'by our holy religion, that man is born in the cor- 'ruption of ſin, his body being infected with a con- 'tagious diſeaſe, is an inexhauſtible ſpring of tempta-

'tion.

'tion to his ſoul. Jeſus Chriſt teaches us to place all 'our virtue in the fear and diffidence of our own-'ſelves, and in the renunciation of the world, to fol-'low him. Would you hazard your own ſoul, and 'that of your neighbour, for the ſake of a fooliſh va-'nity? if you would not, then be afraid of the naked-'neſs of the neck, and of all other immodeſties; for 'though theſe faults ſhould be committed without any 'evil paſſion, it is at leaſt a vanity, that is, an immo-'derate deſire of pleaſing. Will this vanity juſtify be-'fore God and man ſo contagious a behaviour? agrees 'this blind deſire of pleaſing to a Chriſtian ſoul, 'which ought to look on whatever diverts us from 'the love of the Creator, and from the contempt of 'creatures, as idolatry? but, when you ſpeak to pleaſe, 'what is there hereby pretended? is it not to excite 'the paſſions of men? you have the government of 'theſe, to keep them from going too far; ought not 'therefore all the effects to be imputed to you? and do 'they not always exceed too far, if they be but once 'a little kindled? you prepare a ſubtil and deadly poi-'ſon, you pour it on all the ſpectators, and yet you 'believe yourſelf innocent.' Add here the examples of thoſe women whom their modeſty has rendered commendable, and of thoſe on the other ſide whom their immodeſty has ſtained.

17. But eſpecially, permit not any thing in the outſide of your daughters, which exceeds their rank and condition. Severely, yet diſcreetly, reprehend all their idle fancies: ſhew them what danger they are expoſed to, and how they make themſelves but deſpiſed by wiſe perſons, by forgetting themſelves.

CHAP.

CHAP. XI.

WIT AND DELICACY.

THAT which remains next, is to teach young ladies to beware of the reputation of being witty; for if you take not care hereof when they have any vivacity, they will continually be intriguing, will be forward to ſpeak of every thing, and be criticizing on matters beyond their capacity, while they affect to be troubleſome by their niceneſs. A maid ought not to ſpeak but for neceſſity; nor then but with an air of doubt and deference; ſhe ought not likewiſe to ſpeak of things which are above the common reach of young women, though ſhe herſelf may perhaps be inſtructed in them; yea though ſhe have as much memory, as much vivacity, as many pleaſing turns, as much eaſineſs of ſpeaking, as ſhe deſires, or can be wiſhed for; ſince all theſe qualities will be common to her, with a great number of women, otherwiſe of little ſenſe, and very contemptible. But ſhe ought to have an exact and regular behaviour, an even and orderly temper, a juſt and upright ſenſe, to know how and when to hold her peace, and to manage every thing prudently which comes in her way: this ſo rare a quality will diſtinguiſh her from the reſt of her ſex.

2. This you ſhall recommend to her, as one of the greateſt beauties and ornaments of a young lady. You may tell her that it is a qualification more neceſſary to her by far than what is called wit; and that it is that which will give her no ſmall authority and reſpect. Let her ſee, that without this, all other good qualities

qualities and accompliſhments are without the true ornament and good order, as ſcattered flowers, which are confuſedly carried about with the wind.

3. Make her to ſee how with diſcretion and a prudent management, the very vicious do ſometimes preſerve a good name: while for want of it, the moſt virtuous do often loſe theirs; and that too by means of ſome little excurſions of wit, which ought therefore diligently to be guarded againſt. In this as in all other caſes wherein conduct is needful, there is a certain conſiderateneſs which examines all the circumſtances of a deſign, or undertaking, exceedingly preferable before that falſe delicacy, which ſome of her ſex are ſo ſtrongly raviſhed with. Let her alſo be taught that thoſe ordinarily, who would appear prudent, are not ſo: that the beſt wits are obliged to hide the ſprings of their behaviour, leſt others ſhould be afraid of dealing with them in any confidence; that wiſdom is a treaſure, which is maintained beſt while it is hidden; as the ſepulchral lamp of the antients, which laſted ſo long light as it was under ground, and was extinguiſhed as ſoon as it took air.

4. As for delicacy and affectation of a critical taſte of things, it muſt be expreſſed by ſhewing her, that the good reliſh, or diſcernment, conſiſts in accommodating ourſelves to affairs according as they are more or leſs uſeful. Nothing is really eſtimable but good ſenſe and virtue: both of which make diſguſt and niceneſs to be regarded, not as laudable delicacies, but rather as weakneſſes either of a diſeaſed conſtitution, or an infirm ſoul.

5. Seeing we muſt live in the world with the dull, as well as with the witty, and be concerned in buſineſſes which are not always ſo delicate; reaſon, which is the only true delicacy, conſiſts in being croſs with thoſe who are croſs, as well as in being delicate with thoſe

thoſe that are delicate. A temper which reliſhes neatneſs, or delicacy; but which knows how to raiſe itſelf above it. When there is need to betake one's ſelf to more ſolid matters, is for certain infinitely ſuperior to that of thoſe ladies, who make every thing uneaſy to themſelves, by their diſtaſtful and critical humours.

CHAP. XII.

HOUSEWIFERY AND NEATNESS.

WE come now to ſpeak particularly of thoſe matters wherein a married lady ought to be inſtructed, and what her employments are. She is charged with the education of her children; that is, of the boys till ſuch an age, of the daughters till they are married; with the government of the ſervants, with their manners, and their ſervice; with the particular detail of domeſtic expences, and with doing every thing frugally and honourably; and ſometimes with farming, and with receiving the eſtate.

2. The knowledge of women, like that of men, ought to be limited with relation to their duties. The difference of their employments, ought to make that of their ſtudies. The inſtruction therefore of ladies, muſt be bounded with relation to the things mentioned. But a curious woman will imagine perhaps, that this is to ſet too narrow bounds to her curioſity: ſhe is deceived: it is, that ſhe knows neither the importance, nor the extent of the matters, wherewith I propoſe to have her inſtructed.

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3. What a diſcerning judgment is there neceſſary for her, in order to underſtand the nature and the genius of every one of her children, to find out the manner of behaving herſelf with them, that is moſt proper to diſcover their humour, their propenſion, their talent; thereby to prevent riſing paſſions, to inſtill into them good maxims, and to cure their errors? what prudence ought ſhe to have, to acquire, and preſerve authority over them, without loſing friendſhip and confidence? but has ſhe not need too of obſerving, and knowing thoroughly the perſons whom ſhe places about them? without doubt, a mother of a family ought therefore to be fully inſtructed in religion, and to have an underſtanding which is ripe, ſtayed, induſtrious, and experienced for government.

4. Can it be doubted that women are charged with all theſe cares, ſeeing they naturally fall upon them, even during the life of their huſbands, who are buſied abroad? they relate to them ſtill more nearly, if they become widows; and ſome think St. Paul ſo fixes their ſalvation in general, to the education of their children, as to aſſure them, that it is by that they ſhall be ſaved.

5. I explain not here all that women ought to know for the education of their children, becauſe this hint will be ſufficient alone, to make them perceive the extent of that knowledge which they ought to have. But to proceed:

6. To this government, join houſe-keeping: the moſt part of women of quality neglect it as a mean employment, which is fit only for peaſants or farmers, or at beſt for an houſe-keeper, or ſome woman of buſineſs. Eſpecially the women bred up in ſoftneſs, abundance and lazineſs, are unconcerned at, and diſdainful of all that falls under that name. They put no great difference between a country working life, and that

that of the wild Indians in America. If you ſpeak to them of the price of corn, of the tilling of lands, of the different natures of eſtates, of the raiſing of rents, of the other rights of lordſhip, of the beſt manner of managing farms, or of ſetling of receivers; they believe you intend to reduce them to employments quite unworthy of them.

7. It is yet only through mere ignorance, that this art of houſe-keeping and governing of families is ſo deſpiſed. The old Greeks and Romans, who were ſo ſkilful, and ſo refined, did yet inſtruct themſelves in it with great care: the greateſt men amongſt them made, on their own experiences in this art, books which we have ſtill to this day: and wherein they have not omitted to handle every particular of agriculture. It is known, how their conquerors diſdained not to till the ground; and to return to the plough, going off from triumph. This is ſo different from our manners at this day, that it would not be believed, were there but in hiſtory any pretence to doubt of it. But is it not more natural, than to think on either defending, or enlarging one's country, to cultivate it peaceably? to what ſerves victory, unleſs to gather the fruits of peace.

8. After all, ſolidity of underſtanding conſiſts in endeavouring to be exactly inſtructed about the manner wherewith thoſe things are done, which are the foundations of human life; all the greateſt affairs turn upon this. The ſtrength and felicity of a ſtate, conſiſts not in having a great many provinces badly cultivated, but in drawing, from the land which is poſſeſſed, whatever may be needful toward the eaſy maintaining of a numerous people.

9. There is neceſſary, doubtleſs, a genius much more elevated, and more extended, to be inſtructed in all the arts which have reſpect to houſe-keeping,

and to be in a condition of ordering a whole family, which is a little republick, well; than to play, to diſcourſe on the faſhions, or to be taken up with the little graces of converſation. It is a very contemptible ſort of temper, to aim at nothing beyond ſpeaking well, there are generally ſeen women, whoſe converſation truly is full of ſolid maxims; and who only for want of having applied themſelves, and been ſerious betimes, have nothing but what is frivolous in their behaviour: thus they can ſpeak admirably, but are vaſtly ſhort, whenever they proceed to act.

10. But take heed too of the oppoſite fault. Women run a riſque of being extreme in every thing; it is good to accuſtom them from their very childhood, to have ſomething under their government and managery, to keep accompts, to ſee the manner of the market as to every thing that is bought, and to underſtand how every thing belonging to a family ſhould be made fit for uſe: but you muſt alſo have a care, leſt houſe-keeping in them turn not to avarice; ſhew them particularly all the ridiculouſneſſes and abſurdities of this paſſion. Bid them take heed, avarice gains but a little, while it diſhonours a great deal; therefore a reaſonable perſon ought not to ſeek any thing in a frugal and laborious life, but only to avoid the ſcandal and the injuſtice which attend a prodigal and a ruinous one. Needleſs expences hence are not to be retenched, but with a deſign to put one in a condition of performing more liberally, thoſe which either decency, friendſhip, or charity may inſpire. Tell them moreover, it is often great gain, to know how to loſe when it is fit; and that it is good order, not ſordid ſparing, which brings in the great profits. Fail not to repreſent to them the groſs miſtakes of ſuch women, who are intent upon ſaving an inch of candle,

while

while they ſuffer themſelves to be cheated by a ſteward in the main of their eſtate.

11. Do for neatneſs, as you do for houſe-keeping, accuſtom them not to ſuffer any thing naſty, or miſplaced; but that they mark ſtrictly the leaſt diſorder in an houſe: make them alſo to obſerve, that nothing contributes more to houſewifery and neatneſs, than to keep conſtantly every thing in its place. This rule appears as nothing; yet it goes very far, if exactly kept. Have you need of any thing, you loſe not a minute's time in ſeeking of it; there is no trouble, or diſpute, or confuſion, when there is need of it; but you preſently lay your hand upon it, and when you have done with it, you immediately put it again into its place, whence you took it. Good order is certainly one of the greateſt parts of neatneſs; nothing more pleaſes the eyes, than to ſee this exact diſpoſition. Beſides, the place which is given to each thing, being that which moſt agrees to it, not only for handſomneſs and pleaſure of the eyes, but alſo for its preſervation; it is ſeldomer uſed than it would be otherwiſe, is not ſo ordinarily ſpoiled by an accident, and is more neatly kept. To theſe advantages, add that alſo of taking by this habit from ſervants, thoſe of idleneſs and confuſion. And it is more ſure than a little thing, both to render their ſervice quick and eaſy, and to take away from ourſelves the temptation of turning frequently impatient at the letts, which come from the things ſo miſplaced, as to be hardly found.

12. But at the ſame time let them be ſure to avoid the exceſs of finery and neatneſs; which is niceneſs. Neatneſs when it is moderated, is a virtue; but when one follows in it too much one's own humour, it is turned into littleneſs of ſpirit. A juſt underſtanding always rejects exceſſive delicacy; it treats little matters, as little; and is not at all hurt with them. Laugh

therefore before children at the little baubles and fooleries, which ſo ſtrangely do bewitch ſome ladies, and inſenſibly cauſe them ſo many uſeleſs expences. Accuſtom them to a plain and eaſy practicable neatneſs. Shew them the beſt way of making and doing things; but ſhew them rather how to make ſhift without them. Tell them, that it is a ſign of a mean and low genius, to be uneaſy for a pottage not well ſeaſoned, for a curtain not well plaited as it ſhould; for a furbelow, for a hood, or for a chair not of the exact faſhion.

13. It is doubtleſs the token of a much better temper, to be voluntarily and ſtudiouſly groſs; than to be delicate about matters of ſo ſmall importance. This evil delicacy, if not repreſſed in women who have wit, is ſtill more dangerous in company, than all the reſt: almoſt all perſons, will be to them inſipid, or troubleſome. The leaſt defect of politeneſs, appears to them a monſter. They are always ſcornful, and nauſeating. You muſt make them therefore underſtand betimes, that there is nothing ſo injudicious or abſurd, as to judge ſuperficially of a perſon by his external manners; inſtead of thoroughly examining his ſoul, his notions of things, and his uſeful qualifications. Make them ſee, by ſeveral inſtances, that a country-man of a groſs, or (if you will have it) of a ridiculous air, with his unſeaſonable and coarſe compliments, if he have but a good honeſt heart, and a regular underſtanding, is more to be eſteemed than a courtier; who, under the moſt accompliſhed politeneſs, hides an ungrateful, unjuſt, and treacherous heart, which is capable of all manner of diſſimulations and baſeneſſes; and that a plain country dame, that is without guile, how uncourtly ſoever, is more to be valued a thouſand times, than the moſt nice lady at court, under whoſe lips is the poiſon of deceit and flattery. Add,

that

that there is always weakneſs in the perſons who have a great propenſion to diſlike and ſqueamiſhneſs.

14. There are yet hardly any, whoſe converſation is ſo bad, but that ſomething of good may be drawn from them. However, we ought to chuſe the beſt, when it is free to chuſe; and when it is not, we have wherewith to comfort ourſelves, if we be reduced to it; ſince we may ſpeak to them about what they know. Ingenious perſons, by obſerving this, may always draw good inſtructions, even from thoſe of an indifferent underſtanding. But let us come to the other things, wherein a young lady is to be inſtructed, to fit her for uſeful converſation in the world, and for the worthy acquittal of herſelf in her ſtation, whatever it may be.

CHAP. XIII.

OTHER DUTIES AND ACCOMPLISHMENTS.

THERE is an art in being ſerved, which is not ſmall: there muſt be ſervants choſen by her, who have both honeſty and religion. The duties particular to their places, are to be underſtood by her; as likewiſe the time, and the pains that muſt be allowed for each thing; the manner of doing it well, and the expence which it neceſſarily requires. It will be very abſurd, for inſtance, to chide an officer or a ſervant, if you would have him or her, ſooner do any thing than it is poſſible to be done; or if you know not pretty near the price and quantity of the ſeveral ingredients or materials, which are neceſſary for

that you would have to be made. So that if you have not ſome little inſight into the duties, employments and offices of your domeſtic ſervants, you are certainly in danger, either of being continually cheated by them, or elſe of being a perpetual plague, both to them and yourſelf.

2. It is needful likewiſe to be able to underſtand their humours, to manage their tempers, and after the moſt Chriſtian manner to order this little republic; which is too commonly very unruly and tumultuous. There is for this, doubtleſs, need of authority: for the leſs reaſonable any are, it is ſtill more neceſſary they ſhould be reſtrained by fear. But as they are Chriſtians, who are your brethren and ſiſters in Jeſus Chriſt, and whom you ought to reſpect as his members, you are obliged not to make uſe of authority, but then only, when perſuaſion fails of its end.

3. Strive therefore to make yourſelf beloved by your family, without any low familiarities: enter not into near converſation with them; but alſo be not afraid of ſpeaking to them pretty often with affection, and without haughtineſs, concerning their own wants and neceſſities. And that they may be aſſured to find in you both counſel and compaſſion; do not uſe ſharp reprehenſions to them for their failings; neither appear ſurprized or diſcouraged at them, as long as you have hopes that they will not be incorrigible: accuſtom them to liſten to reaſon with mildneſs: bear with them now and then, for their ſervice, if not well done; that ſo in cold blood you may be able to convince them, that you ſpeak not to them out of pettiſhneſs or impatience; and that you do it not ſo much for your own ſervice, as for their intereſt. It will not be eaſy to accuſtom young perſons of quality, to this gentle and charitable behaviour: for impatience, and heat of youth, joined with the falſe idea which

which is given them of their birth, make them reſpect ſervants almoſt like horſes; they believe themſelves of another nature than foot-men, they ſuppoſe them made for the convenience of their maſters; nor can the lady think herſelf of the ſame mold with her woman.

4. Shew them how very contrary theſe maxims are, both to modeſty towards ourſelves, and to humanity toward our neighbours. Make them to underſtand, that men, or women, are not made to be waited upon; that it is a brutiſh error to believe, there are ſome born to flatter the ſloth and pride of others; that ſervices, being ſet up againſt the natural equality of our kind, for the ſake of order and convenience, muſt be ſweetened as much as poſſible; that maſters and miſtreſſes, who are better educated than their ſervants, being themſelves full of faults, it muſt not be expected by them, that ſervants who have wanted both thoſe inſtructions and good examples, ſhould be without any; and laſtly, if ſervants be ſpoiled in ſerving ill, that which is commonly called ſerving well, doth generally more ſpoil the maſter, or the miſtreſs: for this eaſineſs of being humoured in every thing, and waited on with all niceneſs, doth only ſerve to weaken the ſoul, and to render it more eager and paſſionate after the leaſt conveniences; ſo as wholly to give itſelf at laſt up to its fond and extravagant deſires.

5. For this domeſtic government nothing is better than to uſe a daughter betimes to it; give her ſomething to order herſelf, on condition ſhe give you an account. This confidence will charm her; for youth feels incredible pleaſure, when they are truſted at firſt and admitted into any ſerious buſineſs. There was a remarkable inſtance of this in Queen Margaret: this princeſs relates in her memoirs, that the moſt ſenſible

pleaſure that ſhe ever had in her whole life, was to ſee the queen her mother begin to ſpeak to her while ſhe was yet very young, as to a ſtaid perſon: ſhe felt herſelf tranſported with the joy of being admitted into the confidence of the queen, and of her brother the Duke of Anjou, and of being made acquainted with the ſecrets of ſtate, when ſhe had known hitherto nothing more than children's play.

6. You muſt ſuffer a young woman to commit ſome faults in ſuch eſſays; you muſt even ſacrifice ſomething to her inſtruction. Make her afterward to obſerve calmly what ought to have been done, or ſaid, that ſo ſhe might have avoided the inconveniencies whereinto ſhe fell: give her an account of your paſt obſervations, and be not at all afraid of telling her of faults like to hers which you committed yourſelf in your youth: hereby you will inſtill confidence into her; without which, education is turned into a heap of formalities.

7. Teach her to read, and write correctly. It is ſhameful, but ordinary to ſee gentlewomen, who have both wit and politeneſs, not able to pronounce well what they read; they either heſitate, or elſe chant as it were in reading; whereas they ought to pronounce with a plain and natural tone, ſuch as is alſo firm and uniform. They are ſtill more groſly deficient in orthography, or in ſpelling right, and in the manner of forming or connecting letters in writing. Accuſtom her then from the firſt to make her lines ſtrait, and to have her character neat and legible.

8. It would alſo be requiſite for her to underſtand a little the grammar of her native language; by which it is not meant ſhe ſhould be taught by rule, as boys are Latin: uſe her only without affectation, not to take one tenſe for another; to expreſs herſelf in proper terms, to explain clearly her thoughts, with order, and

and after a ſhort and conciſe manner. Thus will you put her into a method, by which ſhe may teach her own children afterwards to ſpeak well, and truly, without any formal ſtudy. It is well known that in old Rome, Sempronia the mother of the Gracchi contributed very much to the forming of the eloquence of her ſons, who became afterwards ſo great men.

9. She ought alſo to underſtand the four firſt great rules of arithmetic; you may make good uſe of them in teaching her thereby to keep your accompts. This is indeed a troubleſome employment to a great many; but a habit from her childhood, joined with the eaſineſs of keeping readily, by the help of theſe rules, all ſorts of accompts, though never ſo intricate, will very much diminiſh this diſlike. Now it is ſufficiently known how much exactneſs of accompts conduces to good order in families.

10. It would not be amiſs alſo, if the ladies knew ſomewhat of the principal regulations of common law; as for inſtance, the difference there is between a teſtament and a donation, what a contract is, a ſubſtitution, a partition of coheirs, or the like; alſo the principal rules of the laws, and cuſtoms of the country where they live, which render theſe acts valid; what it is to have a property in any thing, and what it is to be in common; what goods are accounted moveable, and what fixt; what the perſonal, and what the real eſtate is: if they marry, hereupon will turn all their chief affairs.

11. But at the ſame time, ſhew them how uncapable they are of diving into the difficulties and niceties of law; that the law itſelf, by the weakneſs of the capacities of men, is full of obſcurities and doubtful rules; how it varies, and even ſometimes contradicts itſelf; that all that depends on a jury, let it be never ſo clear in itſelf, may become uncertain, ac-

cording as they pleaſe to bring in their verdict. That what lies in the breaſt of a judge, is yet more uncertain as depending on his integrity and incorruption, as well as his ability. That the delays of the very beſt cauſes, are often ruinous, and inſupportable. Shew them the hurry and buſtle in the courts of the law; repreſent to them the fury and madneſs of the chicanery of the gentlemen of the robe; ſet before them all that agitation and confuſion which this raiſes in the ſpirits of the parties concerned; let them be made to ſee the pernicious windings, and the many ſubtilities and quirks in the procedure of a cauſe, the immenſe charges that it frequently draws along with it, the covetouſneſs and miſerableneſs of thoſe who plead; and the induſtry of attorneys, ſolicitors and clerks, to enrich themſelves, howſoever they impoveriſh by it their clients. Add moreover, the ways and means by which a cauſe becometh bad, that is really in itſelf good; how the want of form may ſometimes prove as dangerous, if not more dangerous, than the want of right; the oppoſitions of the rules of one court to thoſe of another court; the different (not to ſay contrary) maxims by which they go; the writs of error, removals, ſuperſedings, and reverſing too of ſentences juridically paſt; how your cauſe is gained, if brought into Weſtminſter-hall; how the ſame being carried into the chancery is loſt, and how the decree of the latter may be rendered null, if ever it comes before the parliament. Forget not the conflicts of juriſdiction with juriſdiction; or to convince them of the danger they may be in, even of waiting ſeveral years upon counſel, only to know where, and how, they ought to begin to plead. In the laſt place, remark to them the difference that is frequently found, betwixt council and council, judge and judge; or betwixt the council and the bench; and how in the conſult

conſult they may carry their cauſe, and in the decree be obliged to damages. Which conſiderations will be of uſe, to hinder women from being greedy of going to law, and of giving themſelves blindly up to ſuch counſellors who are enemies to all accommodations; when they are widows, or otherwiſe miſtreſſes of their own eſtate. They may do well to hear their lawyers, but not to deliver themſelves over to them. It is neceſſary for them to be diſtruſtful in the cauſes, which theſe would have you to undertake; they ought to conſult diſcreet and experienced men, ſuch as are moſt attentive and inclined to the advantages of an accommodation; and laſtly, to be perſuaded that the chief prudence in cauſes, is to foreſee the inconveniences, and to know how to avoid them.

12. Women of quality, and of eſtates, have need to be alſo ſomewhat inſtructed in the duties and rights of the lords of the manor. Tell them therefore what may be done for hindering abuſes, violences, wranglings, and tricks, which are ſo ordinary in the country. Add to this, the informing them in the means of ſetting up little ſchools for the benefit of poor children; with ſocieties, or meetings of charity, for the relief of the poor and ſick. Shew them alſo the trade, or manufacture, which may be brought into ſome countries to enrich them, by which multitudes may be delivered out of wretched poverty; but eſpecially, how there may be procured to the people, the beſt opportunities of a ſolid inſtruction, and true Chriſtian polity and government. All which, would require too large a diſcourſe, to be here particularly inſiſted on.

13. After theſe inſtructions, which are to hold the firſt rank, I believe it would not be quite uſeleſs, to allow young ladies, according to their leiſure, and their capacity, the reading of ſome ſelect profane authors,

thors, that have nothing dangerous in them for the paſſions. This likewiſe is the means to give them a diſtaſte of moſt plays and romances: give them therefore into their hands Greek and Roman hiſtories, in the beſt tranſlations; they will ſee in them wonderful inſtances of courage, of faithfulneſs, of generoſity, and of the great contempt of their own private advantage, whenever the public was in the balance. Let them not be ignorant of the hiſtory of Britain, which hath alſo ſome very great inſtances of brave (no leſs than of bad) actions; that hardly any thing in antiquity will be found to exceed: thoſe illuſtrious patterns which have been ſet by their own nation, and by perſons too of their own ſex, will be apt more ſtrongly to influence them. You may join alſo, the hiſtory of the neighbouring countries, and the relation of remote parts, which are judiciouſly written. But chiefly will they meet with in the lives of great and brave perſons, an entertainment both pleaſant and inſtructive. All which will ſerve to enlarge their ſouls, and to elevate them to great and noble thoughts; provided that vanity and affectation be always avoided.

14. But yet vanity is not in ſuch a manner to be avoided by them, as that they ſhould be perſuaded to believe either themſelves uncapable, or this altogether uſeleſs. For reading is neceſſary, more or leſs, for all gentlewomen, whatever meaſure of underſtanding they may have; ſince it adds a luſtre to thoſe that have eminent parts, and takes off a great deal of the imperfection of thoſe who have but indifferent: it renders them ſupportable, but the others admirable: it ſhews many things, which reaſon alone could never diſcover: it makes us have more ſolidity in our thoughts, and more ſweetneſs in our diſcourſes: laſtly, it finiſheth what nature doth but begin. I would have you eſpecially ſhew them the folly of thoſe, who think

think good wits may appear without ſtudy, as good faces without ornament. For, on the contrary, you muſt tell them, that ſtomachs which have the greateſt heat, have the moſt need of aliment; for that the maintaining of this, is a ſign of an exact faculty of digeſtion; which demonſtrates the healthfulneſs of the conſtitution. That thoſe whoſe parts diſtinguiſh them from others the moſt ſenſibly, have ſtill the moſt need of reading, to acquire politeneſs, and help their inventions; eſpecially to temper that heat, which can never be lucky, but by chance, when alone and unaſſiſted. By this alſo is learnt what is moſt excellent for practiſing the rules of converſation, and for preventing of miſtakes even of that kind.

15. Reading and converſation, both together, are abſolutely neceſſary to make a ſound underſtanding, and an agreeable temper: the one affords matter for our diſcourſe, the other gives a method for the explaining it. Hiſtories, as they bring the greateſt ſtock, ſo there is no difficulty to underſtand them. Moſt of the other parts of learning have their terms, which are not eaſily intelligible. Yet it is a very extravagant opinion, to think that reaſon ſpeaks not all languages, and that any part of learning may not be expreſſed as well in Engliſh, as in Greek and Latin. What need is there of affecting obſcurity in our diſcourſes, or in our writings; as if clearneſs rendered learning leſs venerable, or darkneſs added any thing to their ornament and luſtre; or that the force of reaſon was inſeparable from the roughneſs of terms? it diminiſhes, in my opinion, no more their price, to tear the veil which hides them; than it doth the value of gold, to draw it out from the bowels of the earth, to have it refined, and uſed in commerce.

16. Tho' natural philoſophy ſeems not to be adapted to the underſtanding of women, or at leaſt not

to

to fall within the bounds of what concerns their duty, yet moral philoſophy is upon both accounts to be ſtudied by them. There are three ſciences of the greateſt importance to human nature, phyſic, law, and morality; for health, commerce, and manners. For the ſtudy of the two former, there are ſchools erected; but the laſt is almoſt univerſally neglected. Yet if people lived according to its rules, the others would be needleſs: if the laws of temperance and right reaſon were followed, there would not be that complaint there is, either of the bitterneſs of potions, or of the charges of law-ſuits. There would be fewer diſeaſes, and fewer people ruined in their eſtates. This art knows how to cure and to command: it has laws and remedies, it has puniſhments and rewards. If the other parts of philoſophy gave a mouth to reaſon, this gives not that only, but hands too. It is the true ſchool of wiſdom; it was the ſole ſtudy of the ancient philoſophers. There was but one of the ſeven who bore the title of wiſe, who ever regarded any thing but the philoſophy of madneſs. Ladies, who in their childhood may have herein laid a good foundation, will be able with a great deal of ſatisfaction and delight (no leſs entertaining, than inſtructive) to their children, to read diſcourſes upon the chief good, upon the principles of human actions, upon the natures and ſprings of virtues and vices, upon the paſſions, and upon laws, natural, divine, and human.

17. Languages are next to be conſidered. It is commonly believed in France, that a lady that would be well bred, muſt learn Italian and Spaniſh; as with us, French at leaſt. I ſee nothing of leſs benefit than this ſtudy, unleſs it be where the lady is obliged to it on account of buſineſs; or elſe of attendance on ſome Spaniſh, or Italian, (or French) princeſs; as the queens of the houſe of Auſtria and Medicis in France,

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or thoſe of Bourbon and Eſté in England: for the uſe that is made hereof among the ladies, is generally but to trifle away their precious hours, in the moſt faſhionable way of impertinence, and altogether unfruitful converſation: or to read at home dangerous books, and ſuch as are capable of increaſing, not diminiſhing the faults of women. So there is often more to be loſt, than gained by this ſtudy; great caution thence ought to be, to put good books into their hands. Some, and thoſe the fartheſt in the world from all pedantry, think it would not be unreaſonable for this end, to have them learn a little Latin. For which there may be a great deal more reaſon in thoſe countries, where this is looked on as the language of the church; it being an ineſtimable fruit and conſolation, ſay they, to underſtand the words of the divine ſervice, whereat one is obliged to attend ſo often. Yet doubtleſs, every where the advantages of it are not ſmall, if but accompanied with humility, and ſeaſoned with prudence: but not to inſiſt on thoſe, in this place, which relate either to a civil, or an eccleſiaſtical account; ſuch ladies as ſeek chiefly after the beauties of diſcourſe, will find them here much more perfect, and more ſolid than in others; wherein there appears a certain ſport of wit, and vivacity of imagination, without rule. But then I would have none of this ſex, but thoſe who are of a firm judgment, and of modeſt behaviour, to learn it, who might be able to take this ſtudy only for what it is worth; might renounce all vain curioſity, might conceal that which they know, and might ſeek nothing hereby, but their own improvement.

18. I would likewiſe allow them, but with great choice, the reading of works of eloquence and poetry, if I ſaw they had any reliſh for them, and that their judgment were ſolid enough to be confined within the

the true uſe of theſe matters: but I ſhould then be afraid of confounding quick and lively imaginations too much; and I would have a ſtrict ſobriety throughout the whole. As for every thing that gives a ſenſe of love, the more it is poliſhed and wrapt up, ſo much the more dangerous it appears to me.

19. Muſic and painting have need of the like cautions: all theſe arts are of the ſame genius, and taſte. As for muſic, it is well known, that the antients believed nothing to be more pernicious to a well regulated ſtate, than to ſuffer an effeminate melody to be introduced into it. It enervates men, and renders their ſouls ſoft and voluptuous. Languiſhing and paſſionate tunes are often pleaſant, becauſe the ſoul gives herſelf up to the charms of the ſenſes, ſo far as to be wearied with herſelf: wherefore at Sparta, the magiſtrates broke all the inſtruments of muſic, whoſe harmony was too ſoft and delicious: and this was one of their moſt important policies. Plato, in like manner, ſeverely rejects all the ſofter airs of the Aſiatic muſic; with much greater reaſon the Chriſtians, who ought never to ſeek pleaſure for pleaſure's ſake, ought ſurely to have an averſion from theſe poiſoned allurements.

20. Poetry and muſic, if we retrench from them whatever tends not to the true end, may be very uſefully employed to excite in the ſoul, lively and ſublime notions of virtue. How many poetical works have we of ſcripture, which, according to all appearances, were ſung by the Hebrews. Songs were the firſt monuments, which preſerved more diſtinctly, before writings, the tradition of divine things among men. We have ſeen how powerful muſic was among the Heathens, to raiſe up their ſouls above the vulgar opinions of things. The Church thought, ſhe could not better comfort and advance her children, than by ſinging the praiſes

praiſes of God. Theſe arts, therefore, ought not to be rejected, which even the ſpirit of God hath conſecrated. Muſic and poetry, employed in the ſpirit of Chriſtianity, would be the greateſt of all helps, to diſreliſh all profane pleaſures. We muſt not tarry too long, to make a young lady, who is very ſenſible of ſuch impreſſions, perceive that there are charms to be found in muſic, without departing from divine ſubjects. If ſhe have a voice and genius for the beauties of muſic, do not hope to keep her always in ignorance of them: the prohibition will but increaſe the paſſion; you had better give an orderly courſe to this torrent, than undertake to ſtop it.

21. Painting, in like manner, turns either to good, or evil: it is alſo peculiarly to be allowed to noblewomen, if there be a genius for it in them; without it, their works can hardly be well managed. I know indeed, theſe might be reduced to plain work, which would not require any art: but then in the deſign, which it ſeems to me every one ought to have, of poſſeſſing as well the mind as the hands of women of quality at the ſame time; I could wiſh they would make ſuch works, wherein art and induſtry ſhould ſeaſon the labour with ſome delight and pleaſure. Now ſuch employments cannot have any true beauty, if the knowledge of the rules of drawing do not guide them. Hence it is, that almoſt every thing which is ſeen now in ſilks, in ſtuffs, in laces, in embroideries, is ill deſigned, all is confuſed, without art, without proportion. Theſe things paſs for fine, becauſe they coſt a great deal of labour to thoſe who make them; their luſtre dazzles thoſe who ſee them afar off, or who do not underſtand them. The ladies too have hereupon rules after their mode; which whoſoever would go to diſpute, muſt be thought to be very phantaſtical:

cal: they might nevertheleſs, without difficulty, be undeceived, by conſulting the principles of painting; and hereby might put themſelves into a method of making, with an indifferent expence and great pleaſure, works of a very noble variety, and of a beauty, which would be far above the irregular caprices of the common faſhions.

22. They ought equally to fear, and to deſpiſe idleneſs. Let them conſider, how the primitive Chriſtians, of whatever condition or quality they were, wrought with their own hands; and this not to paſs away their time, but to make of labour, a ſerious, a continued, and a profitable employment. The natural order that is in the world; the penance impoſed on the firſt Adam, and in him, on all his poſterity; the fruits and advantages of labour and induſtry, in both ſexes alike; but above all, the precept, and the example, of the ſecond Adam, our bleſſed Saviour, do oblige us to a laborious life, that is, every one in our ſeveral way and order. The mind of man never ceaſeth to act; and if you give it not good matter, it will be buſied in that which is ill: when it wants neceſſary, it ſtrives by all ſorts of ways to amuſe itſelf with uſeleſs things. This, as it is moſt dangerous, ſo it is the moſt ordinary cheat of the enemy: he takes from us the occaſions of employing our time, by preſenting ways of loſing it. This idleneſs has too conſtant companions, irreſolution and inconſtancy. The ladies who are infected with it, no ſooner have a deſign, but they preſently change it: they lay a great many foundations, but they never finiſh the building: they ſay not, I deſire; but, I could deſire; they deliberate, but never reſolve. Their motion is not progreſſive, but circular: they advance no more, than the perſon who walks in a labyrinth. And how ſhould there be any progreſs in the labours of thoſe who have no aim;

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and propoſe nothing but to ſpend time? they care not what becomes of it, ſo it be paſt away. Some, perhaps, work a little; but they do this to divert themſelves: they overturn in this the order of nature, by which they are to reſt a little, that they may work much. They on the contrary take much reſt, that they may work a little. It is not enough to ſay, that work is neceſſary to avoid weariſomneſs; it ought to be chiefly for avoiding ſin, or preventing the temptations which lead us to ſin. Religion ſpeaks after quite another manner. It is true, it forbids us not to uſe recreation; but it requires alſo, that it ſhould not be exceſſive. God gives life to no body, to employ it uſeleſly: whether he treats us as mercenaries, or as children, he requires always that we ſhould work; ſeeing he works himſelf. We have to animate us, both his command, and his pattern. It is herein that we imitate him as a father, when we ſerve him as a maſter. None are diſpenſed with from this law, either upon the advantages of nature, or of fortune: ladies, even of the firſt quality, are not exempt, whatever they may fancy, from this obligation.

23. In the education of a daughter, there ought to to be conſidered as her quality, ſo alſo the places where ſhe is in all probability like to paſs her life, and the profeſſion which ſhe is moſt likely to embrace; take heed leſt ſhe conceive hopes above her fortune and condition. There is hardly any perſon, who has not felt the ſmart of entertaining extravagant hopes. That which might have made us happy, if we could have reſted there, has nothing that is pleaſant, when we once look up to a higher ſtate. If ſhe is to live in the country, let her be brought up betimes to the buſineſſes which ſhe is like to find there; and let her not taſte of the amuſements of the town: ſhew her the advantages of a plain and eaſy life. If ſhe be of

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an indifferent condition, and is to live in the town, let her not ſee the perſons of the court. This correſpondence would give her a ridiculous and diſproportionate air. Confine her within the bounds of her condition? and ſet before her the perſons who have ſucceeded in it the beſt, as patterns which ſhe ſhould imitate. Form her mind to thoſe things, which ſhe ought to do during her life: teach her the oeconomy and management of a citizen's houſe; the cares which ſhe muſt have for the revenues of the country, or for the rents and houſes of the town; that which reſpects the education of children; and, in ſhort, all the other occupations of affairs, or commerce, whereinto you foreſee ſhe muſt enter, when ſhe ſhall be married.

CHAP. XIV.

OF THE CARE OF HEALTH.

MOREOVER, it is greatly neceſſary, in the education of ladies, next to the proviſion for their better part, by cultivating, and fortifying the mind againſt the many diſeaſes thereof, which they are incident to, either from their age, conſtitution, ſex, or quality; to take a prudent care for ſecuring, as much as poſſible, the body in health, and diverting thoſe evils with which it is threatened, or even actually ſeized. A young lady, bred up in ſoftneſs, and accuſtomed to mind only her own eaſe, is for certain a moſt deſpicable ſort of animal; deſtroys her own conſtitution, let it be never ſo good; and is ſure to make her ſelf wretched and calamitous; the conſtant attendants of her ladyſhip, being a large train of miſchiefs

miſchiefs and maladies, the genuine offspring of ſuch a life, whereof the black-liſt is at large deſcribed by the ſons of Æſculapius. She muſt be inſtructed, how all theſe ſprang up from one root of diſobedience to the divine command; how by theſe none is (or can be) made miſerable, but by being guilty; how the moſt part of them are by ourſelves, beyond and above the common courſe of nature, violently brought upon our own heads, by the means of intemperance or imprudence, of ſloth or paſſion, of melancholy, or anxiety about temporals, and the like; how the wiſdom of God doth nevertheleſs order all theſe for good; and diſpoſe even of our very follies, ſo as to make us wiſer; and of our faults, to make us better: how ſhe ought to conſider the divine chaſtiſement, together with her ſin; and how he loves to chaſten every ſon and daughter whom he receives, even as it were by their own hands: how therefore ſhe ought to ſuffer patiently her condition in a frail mortal body; to take all, from the hands of her heavenly Father; and to be ready to die with Chriſt, that ſhe may enter into his joy, and paſs from this terreſtrial priſon into his kingdom, where her angel is already continually beholding his face: how ſhe ought not however, in ſickneſs, to be altogether negligent; but firſt, to pray unto the lord, that he may make her again whole, and reſtore her to her friends, if it may be his good pleaſure: and ſo to wait in faith and patience, upon the ſucceſs of the means, which are adminiſtred in his fear, by a ſkilful and honeſt phyſician, even ſuch an one as 'the lord hath created;' that is one fitted by nature, as well as ſtudy.

2. Be ſure to obſerve diligently her natural conſtitution; and teach her how ſhe may herſelf prove it, according to the advice of the wiſe Siracides, and ſee what is evil for it, and give not that unto it. Follow

low nature; obſerve what beſt ſuits with her, as to food or exerciſe, and give her of that. To follow the ſame courſe without diſtinction, with all children, is certainly moſt prepoſterous, and hurtful to health. And hence a wiſe governeſs, as well as parent, will be always ſtudying the child's inclinations, diſpoſitions, ſympathies and averſions; and making a diſcreet uſe of all theſe, both as to body and mind. For, as the ſame Hebrew philoſopher argues, 'All things are 'not profitable for all; neither has every conſtitution 'pleaſure in every thing.' Whence in the knowledge of what is profitable and agreeable, and what is hurtful and diſagreeable to the child's nature, doth the chief art conſiſt of preſerving and ſecuring her bodily health: ſo that there will be little occaſion for the phyſician, or apothecary, if this one thing be but heeded as it ought.

3. Sweetly alſo inſinuate into her, that it is want of virtue and courage, that we have ſo often need of phyſic. 'It is a ſhame,' you may ſay 'for young la-'dies to have ſo many diſtempers, as is common to 'thoſe who lead an idle and ſoft life; for good man-'ners produce health. Induſtry and good excerciſe 'fortify the parts, and promote a free and juſt di-'geſtion; but a lazy indifference, and want of ex-'erciſe, enfeeble the body, hinder the due ſecretions, 'diſorder the whole machine, and thereby breed a 'multitude of diſeaſes, ſuch as ariſe from crudities 'and indigeſtion.' Wherefore for the ſake even of their health, let children be inſtructed in the rules of virtue, and diſcreetly taught how to bring under their paſſions and appetites to reaſon, and to accuſtom themſelves betimes to womanly labours, prudently intermixt with both innocent and uſeful diverſions. Shew them, in the meekneſs of wiſdom, how deſtructive to the whole animal oeconomy, the neglect of a good regime,

gimen, and of a few eaſy rules, is for the moſt part; and of what high advantages a wiſe and virtuous conduct may be, with reſpect to what are called by phyſicians the non-naturals; as, meat and drink, air and water, ſleep and watching, excerciſe and reſt, with the affections and paſſions of the mind, as well as the groſſer and baſer pleaſures of the body.

4. It is generally the intemperance, or diſorderly eating and ſleeping of many ladies, that changeth into mortal poiſons the aliments deſigned for the preſervation of life. Pleaſures, taken without moderation, do more abridge the days of perſons of the beſt rank, than the remedies they take do prolong them. The poor, you may tell them, are ſeldomer ſick for want of nouriſhment, than the rich become ſo for having too much; the aliments which flatter too much the palate, and incline to eat beyond what nature requires, do poiſon inſtead of nouriſhing. For variety of meats, as well as exceſs, according to the obſervation of the wiſe ſon of Sirach, bringeth ſickneſs, and ſurfeiting will turn into choler and crudities, and introduce therewith, into the human body, a multitude of diſtempers, whereby many are cut off before they have finiſhed half their days. Since by ſurfeiting, in kind, or quantity, 'have many periſhed; but he that taketh 'heed to this prolongeth his life:' in order then to the prolongation of life, if that be at all deſirable, this is the firſt and moſt neceſſary caution.

5. Children's and young perſons food for this end, ſhould be ſimple and without art: they ſhould not at one meal be permitted to feed on diverſe ſorts of meat and drink, and eſpecially that are of an heterogeneous quality. They muſt be taught that every thing the nearer it is to unity, is ſo much the more durable and perfect: let them know that nature is ſimple and always the ſame, delighting in conſtancy and in ſimple nutriments;

nutriments; and that every change without good and real cauſe is dangerous: let them not accuſtom themſelves to meats and drink which formerly they have not been uſed to, unleſs preſcribed for the ſake of their healths by ſome learned and expert phyſician: make them to conſider, that nature doth all things leiſurely and gradually, that ſo her motion may be convenient and uſeful; and teach them how much it is their concernment herein to imitate nature, that they may aſſiſt her preſervation: but at the ſame time be ſure to oblige them to order, and to that right expedition which proceeds fram this order; and hereupon fail not to inculcate into them that golden ſaying, with the ground thereof; 'My child hear me, and deſpiſe me 'not, for at the laſt thou ſhalt find as I told thee. 'In all thy works be expeditious,' (that is, diſpatch them in the beſt manner, and with as little of time as is poſſible) 'ſo ſhall there no ſickneſs come unto thee.' For as much as the chief preſervation of health is to do every thing ſeaſonably, and in the beſt order and manner, according to nature, both as to food, exerciſe and buſineſs, whether of body or mind. You ought likewiſe to take care that they be betime enured to hardſhips, yet without forcing their conſtitution, that they may attain a lively active vigour of body and a ſprightly ſtrength, ſuch as may be able to bear heat and cold, with all the viciſſitudes of weather. Nothing is generally more injurious to young gentlewomen, and deſtructive of their health, than the indulging of a too great delicacy and tenderneſs. The old Roman ladies, in the education of their children, I mean before the Aſiatic luxury was introduced, were more worthy herein of praiſe, than we at this day, who are at ſuch a world of pains to pervert the right and natural order, as well as of expences too. A clean and ſlender diet, frequent and moderate labour with

with ablutions and bathings in cold water, and the ſeldom uſe of ſenſual pleaſures, were the methods heretofore of arriving at a ſtrong and healthful old age. This was known to Maſiniſſa the Numidian king, and to Valerius Corvinus, by which they retained a ſound mind in a ſound body to the age of about an hundred years: and in this was the phyſic of Socrates made to conſiſt; and conformable to it was the ancient method of the colleges of the prophets among the Jews, living in humble cottages near the banks of the river Jordan, according to the preſcriptions of their preſidents or Fathers; by which they are ſaid to have enjoyed a perfect undiſturbed health, with ſerenity of mind, and the benefit of divine communications. Alſo according to this model, not only the ancient Hermits and Cenobites in the primitive Church arrived to ſo vaſt an age, without extinguiſhing the vigour of their natural balſam; but alſo great ladies and princeſſes, even in the latter ages, have found by experience the very great advantages of this way of living, when providentially called to it, above that of the court. Young ladies may find inſtances enough of this, if they be but at never ſo little pains to ſeek them. You cannot do better than to ſet before them ſome examples of both ways of living, and eſpecially ſuch as may come near their own knowledge and obſervation.

6. You will do well to acquaint them with, yea even inculcate into them, ſome aphoriſms of health, tranſmitted down from the antient days by an almoſt univerſal tradition: as he that will eat much, let him eat little: neither eat nor drink preſently after exerciſe: be not too violent at exerciſe, nor continue it too long, but deſiſt with refreſhment: ſound ſleep cometh with moderate eating: he riſeth early, and his wits are with him: the pain of watching and cho-

ler, and pangs of the belly are with the unſatiable: be not inſatiable in any dainty thing, leſt thou offend againſt thy own life, as well as againſt all good breeding: intend your exerciſe gradually, and abate it ſo likewiſe: and others of the ſame kind, which may be extracted from the Sapiential books of the holy ſcripture, from the rules of the moſt experienced phyſicians ancient and modern, and confirmed by daily obſervation. You are to caution them mightily againſt the too early uſe of wine, or other ſtrong liquors, under the pretext of ſome indiſpoſition of body, as the want of appetite, indigeſtion, the cholic, or the like; which, by theſe fair pretences, does ruin thouſands, by hindering the due preparation of the chyle, and introducing a violent praeternatural motion of the blood and animal ſpirits. You muſt admoniſh them to eat deliberately, and to chew well all that they eat, that the ſalival menſtruum may promote a due natural fermentation, or reſolution of what is received. 'Be not too greedy upon meats,' ſaith Wiſdom; for a little well digeſted and aſſimilated, is vaſtly better than all the ſuperfluity which an unruly appetite may crave after. With which alſo agree theſe maxims, that are delivered by the very ſame maſter, viz. When thou ſitteſt among many reach not thine hand out firſt of all: alſo, leave off firſt, for manners ſake; and be not unſatiated: alſo, eat, as becomes a reaſonable creature, thoſe things which are ſet before thee; and be not voracious: and laſtly, a very little is ſufficient for one that is well-bred; therefore he fetcheth not his wind ſhort upon his bed; nor lieth puffing and blowing.

7. The gymnaſtic phyſic of the ancients, or their approved rules and obſervations concerning exerciſe, in relation to health, however it may be generally more appropriated to the other ſex; yet ought not to be

be ſlighted ſo altogether as it is by this; eſpecially of thoſe that account themſelves of better quality, than the reſt; ſince it will appear to be ſo very much their intereſt, upon but a little experience and obſervation in this matter, to apply themſelves to the ſtudy of it more carefully. Let them be diligently then informed and convinced of the advantages of mild and gentle exerciſe, of moderate and orderly labour, and of the due bending and unbending of the faculties both of body and mind; and inſtructed how the right uſe of proper exerciſes; as walking, riding, dancing, ſinging, and ſo forth; ventilates the blood, expands the pores, opens obſtructions, vivifies and exhilarates the ſpirits, rarifies and plumps the fleſh, helps the regular motion and ſecretion of all the fluids of the body, ſtrengthens and corroborates all the ſolid parts, promotes all the animal and natural operations, frees nature from abundance of impediments, and clogs; and caſts off what is not reducible to aliment, either by ſenſible or inſenſible evacuation. And whereas the obſtruction of due tranſpiration, which is generally but little heeded, is as deſtructive as all other ill government in the generating both of acute and chronic diſeaſes: there is nothing for certain which more contributes to the removal hereof, and to the promoting of a regular ſecretion, and conſequently aſſimilation, than exerciſe diſcreetly managed and ordered according to the rules of nature. In all children and young perſons, it is of the firſt conſequence that this be well heeded; and a phyſician's advice ſometimes, as to the well ordering of this matter only, may be better worth a fee, than a long preſcription according to art, or than even many of them; and will abundantly more ſerve the true ends of nature.

8. It is true, (you may tell them) that the ſkill of the phyſician ſhall lift up his head, if he be truly the

diſciple of God and nature; and that in the ſight of great perſons he deſerves to be had in admiration. For as the lord hath created medicines out of the earth, and given men ſkill, that he might be honoured in his marvellous works; ſo he that is wiſe will not abhor them, ſince it would be a reflection even on God himſelf. Becauſe 'with ſuch doth he (not man) heal the 'ſick and infirm, and taketh away their pains.' But generally the remedies themſelves, according to the ordinary and faſhionable practice, (in which this conſideration is almoſt or altogether laid aſide) are true evils that ruin nature; and whereof one ought not to make uſe but in preſſing neceſſities. The greateſt remedy, which is always harmleſs, and always fit and profitable to be uſed, is ſobriety, cleanneſs, temperance in all pleaſures, tranquillity of ſpirit, exerciſe of body; hereby the blood is ſweetened and tempered, and the ſuperfluous humours are diſſipated.

9. It is fit alſo that young ladies be timely and wiſely cautioned againſt the dangers of health, ariſing either from paſſion, or imagination; which are neither few, nor ſmall. For without the womaniſh paſſions were indulged, we ſhould not have the bills of mortality ſo crouded as they are, with a dire liſt of diſtempers, which have hence either their origin or increaſe, or both. And without imagination were too often predominant both in maids and women; neither one nor the other would complain of one half of the ails, which makes both their days and their nights uneaſy. Wherefore ſeeing that the imagination is productive of poſitive and real effects, when it is inflamed and heightened, as by common obſervation is notorious; nothing in the world can be more reaſonable than to watch narrowly againſt the inlet of it, by which death itſelf, with the whole train of corporeal and ſpititual diſeaſes, had its firſt admittance into

nature.

nature. And ſince this ſex ſtands now ſo naturally expoſed to it beyond the other, and youth too beyond age, the greateſt art and prudence is to fortify the reaſon, and debilitate the imagination in young ladies; as this latter may abide in its due ſubordination and ſubjection, without being permitted to ſally forth, ſo long as the former is unconſulted. This would be the way to prevent a number of evils that ſpring from an inflamed phantaſy, which are pernicious both to body and mind; and to eſtabliſh in a ſound ſprightly body, clearneſs and ſerenity of ſoul.

CHAP. XV.

OF GOVERNESSES.

I FORESEE that this model of education may yet paſs with a great many perſons only for a chimerical project. There muſt be, ſay they, a judgment, a patience, and a talent very extraordinary for executing the ſame. Where then are the governeſſes capable of underſtanding it? much more where are thoſe that can follow it? but if theſe conſider attentively, how when a model is undertaken concerning the beſt way of education that can be given to children, it is not enough to give an imperfect one: can they take it ill, that the moſt perfect is herein aimed at? it is true every one may not be able to go into the practice, as far as our thoughts go, when there is nothing to ſtop them on the paper. But grant us this, even though one cannot arrive at perfection in this work, it will not be uſeleſs to have known it: and to be obliged

to attend to it, is for certain, the beſt means of approaching to it. Beſides this eſſay ſuppoſes not ſuch an accompliſhed nature and extraordinary genius in children, with a concourſe of all the moſt happy circumſtances, to compoſe a perfect education: on the contrary, I endeavour to give remedies for evil for depraved natures. I ſuppoſe likewiſe the ordinary diſappointments in education, and I have recourſe to the ſimpleſt methods of redreſſing whatever either in whole, or in part, there is need of.

2. It is true, there will not be found, in this little book, wherewith to make a neglected and ill-guided education to ſucceed: but is this to be wondered at? is it not the beſt that can be wiſhed, to give ſuch plain rules as whoſe exact practice makes a ſolid education? I confeſs that there may be, and is, done daily for children, a great deal leſs than what I here propoſe; but then alſo it is ſeen but too much, how youth ſuffers through theſe negligences. The way which I here preſent, however long it appears, is yet the ſhorteſt, ſeeing it leads directly whither we are to go: the other way, which is that of fear, and of a ſuperficial management of their temper, however ſhort it appear, is too long; for we hardly ever arrive thereby to the only true end of education, which is to influence their minds, and to inſpire them with the ſincere love of virtue. The moſt children who are led by this latter way, are then to begin anew, when their education ſeems to be almoſt ended: and after they have paſt the firſt years of their appearance in the world, in committing faults that are often irreparable; it is neceſſary that experience, with their own reflections, ſhould make them find out all the maxims which this wracking and ſuperficial education was not able to inſtil into them. It ought likewiſe to be obſerved, that theſe firſt pains which we would

have

have taken for children, and which unexperienced perſons look on as overburdenſome and impracticable; are both free from the moſt tireſome and irkſome difficulties of the other method, and do take alſo away the obſtacles, which become unſurmountable in the aftercourſe of a leſs exact and ruder education.

3. Laſtly, conſider that for the executing this project of education, the concern is not ſo much for doing things which require a great talent, as for avoiding groſs faults, which we have particularly marked. It is only often adviſed, not to preſs children againſt the grain; to be aſſiduous about them, and obſerve them diligently; to inſpire them with confidence; to anſwer them freely, clearly, and ſenſibly, to the little queſtions they put; to permit their nature to act, the better to know it; and to ſet them right with patience, when they are deceived, or do commit any fault.

4. It is not juſt however to expect that a good education can be under the conduct of a bad governeſs: it is, doubtleſs, ſufficient to give ſuch rules, as to make it ſucceed by the care of one, but of ordinary qualifications. Now to expect from ſuch an ordinary perſon, that ſhe ſhould have at leaſt tolerable good ſenſe, a tractable humour, and a true fear of God, is not, I think, to require too much.

5. The governeſs will not find, in this preſent eſſay, any thing that is ſubtle and abſtracted: nay, tho' ſhe ſhould not underſtand it all, ſhe will conceive the main of it; and this will ſuffice. Make her read it ſeveral times over; take the pains of reading it alſo together with her; give her leave of ſtopping you, and queſtioning you about what ſhe underſtands not, or of which ſhe feels not herſelf fully enough perſuaded; afterward put her upon the practice. And

according as you ſee her loſe the view of the rules in this writing, which ſhe ſhall have agreed to follow; ſpeak to her in private, and bring her gently to remark the ſame. This application may be at firſt ſomewhat painful to you: but if you are the father or mother of the child, it is your eſſential and indiſpenſable duty. Beſides, you will not long have any great difficulties hereupon; for the governeſs, if ſhe be but willing, and have tolerable ſenſe, ſhall learn more of it in one month, by her practice, with the help of your advice, than ſhe could otherwiſe have done, by long reaſonings and diſcourſes. In a little while ſhe will learn to go of her own ſelf, without need of further prompting. You will have alſo this advantage for your eaſe, that ſhe will find, in this little piece, the principal diſcourſes, which ſhe ought to make to children upon the moſt important points, already made and formed for her: ſo that ſhe will have little more to do than to follow them. Thus ſhe will have before her eyes, in this ſmall eſſay, a collection of the converſations which ſhe ought to have at times with the child, about the matters which are the moſt difficult to be underſtood. It is a kind of practical education, which will lead her as it were by the hand. The whole method and practice of education may hence, without any great difficulty, be drawn forth: but for this, you may further alſo very profitably make uſe of an hiſtorical catechiſm, after the manner that has been already hinted: make the governeſs, whom you have a mind to teach, read it oftentimes over. But ſince it muſt after all be acknowledged, that perſons even of an ordinary talent for this, to whom I confine myſelf, are not common; and that there is a neceſſity to have an inſtrument proper for education; ſeeing the plaineſt things are never done of themſelves, and are done always ill by thoſe of croſs and perverſe tempers:

tempers: therefore you will do well to chuſe out, either in your own family, or amongſt your friends, ſome woman, whom upon the exacteſt enquiry you take to be capable of being thus formed. Endeavour to form her betimes for this employment; and keep her ſome time near you to try her, before you truſt her with ſo precious a treaſure. But five or ſix governeſſes, formed after this manner, would be capable of forming in a little time a great number of others. There would be perhaps diſappointment in ſome of them; but out of this number there would be always enough to make amends; and we ſhould not be put to that extream perplexity as we generally are now a-days.

6. However, though the difficulty of finding proper governeſſes be great, it muſt be confeſſed that there is a greater obſtacle ſtill behind, which is the irregularity of the parents; all the reſt is uſeleſs, if they will not concur themſelves in this labour. Now the foundation of all is, that they give their children none but upright maxims and edifying examples. There is generally in great families ſeen nought but confuſion, but change, but hurry, but a great company of ſervants, and jarring humours. A diſmal ſchool this for children. A mother often who paſſes her time in gaming, at the play-houſe, or in indecent converſations, very gravely complains ſhe is not able to find a governeſs capable of breeding up her daughters. But what education can be good for daughters in the ſight of ſuch a mother? there are not lacking ſome too, who themſelves carry their children to plays and other diverſions; which cannot fail of diſguſting them for a ſerious and buſy life, in which theſe very parents would however engage them. Thus they mix poiſon with wholeſome food. They ſpeak not but of wiſdom, but they accuſtom the volatile imagination

of

of children to the violent commotions of paſſionate repreſentations, and of effeminate muſic; after which they cannot eaſily again be fixed. They give them a reliſh for the paſſions, and make them look on innocent pleaſures as inſipid: after this they ſtill deſire to have education ſucceed with them; but they imagine it dull and ſowre, unleſs it have this mixture of good and evil. This is to think to get the honour of ſeeking a good education for their daughter; without being at all willing to take the pains, or to ſubmit to the moſt neceſſary rule, for the obtaining it.

THE CONCLUSION.

Let us conclude with the portraiture which the wiſe man makes of a virtuous woman: 'her price,' ſays he, 'is like to that which cometh from afar, even 'from the ends of the earth: the heart of her huſband 'doth ſafely truſt in her; ſhe never lacketh the ſpoils 'which he bringeth back from his victories; all the 'days of her life ſhe doth him good, and never doth 'him evil: ſhe ſeeketh wool and flax, ſhe worketh 'cunningly with her hands, full of wiſdom; laden as 'a merchant's ſhip, ſhe bringeth from afar her provi-'ſions; ſhe riſeth in the night, and diſtributeth food 'to her domeſtics, and a portion to her maidens; 'ſhe conſidereth a field, and buyeth it with her la-'bour; with the fruit of her hands, ſhe planteth a 'vineyard; ſhe girdeth her loyns with ſtrength, ſhe 'hardeneth her arms; ſhe hath taſted and hath ſeen

'how

'how her merchandiſe is uſeful, therefore her light 'is not put out all night; her hand is inured to hard 'labours, and her fingers hold the diſtaff; ſhe openeth 'her hand to him who is in want, ſhe ſtretcheth it 'over the poor; ſhe is not afraid of the cold, for all 'her family are cloathed with double habits; ſhe hath 'weaved herſelf a gown, fine linen and purple veſ-'tures; her huſband is illuſtrious at the gates, that 'is, at the councils, where he ſitteth down among 'the venerable and honourable men; ſhe makes 'cloaths which ſhe ſelleth, girdles which ſhe diſperſeth 'to the merchants. Strength and beauty are her 'veſtments, and ſhe ſhall rejoice in her latter day; 'ſhe openeth her mouth with wiſdom, and the law of 'ſweetneſs is upon her tongue; ſhe obſerveth in her 'houſhold even all their ſteps; ſhe never eateth the 'bread of idleneſs; her children are bred up by her, 'they riſe up, and ſhe is called by them bleſſed; her 'huſband alſo riſeth up himſelf, and he too praiſeth 'her: many daughters (ſays he) have heaped up 'riches, but you have ſurpaſſed them all: graces are 'deceitful, beauty is vain; but the woman that fear-'eth God, thus ſhall ſhe be praiſed: give her of the 'fruit of her hands, and in the publick councils let her 'be praiſed by her own works.'

Though the extreme difference of manners, the ſhortneſs and boldneſs of figures render at firſt this language obſcure, yet there is herein found a ſtile ſo quick, ſo nervous and ſo full, that one is immediately charmed with it, if one examine it a little more nearly: but that which I would have chiefly here remarked, it is the authority of Solomon the wiſeſt of men; yea it is that of the holy ſpirit himſelf, whoſe words are ſo magnificent, to make ſimplicity of manners, good houſewifery and honeſt labour to be admired in a rich and noble woman.

THE

THE CHARACTER OF ANTIOPE.

FROM THE ADVENTURES OF TELEMACHUS.

THAT which pleaſes in her, is her ſilence, her modeſty, her love of retirement, her aſſiduous labour, her induſtry for works of embroidery and fine needle-work, her application to manage all her father's houſe ever ſince her mother's death, her contempt of vain dreſſes and ornaments, the forgetfulneſs or ignorance which appears in her of her beauty. ——She is mild, ſimple-hearted, diſcreet; her hands deſpiſe not labour; ſhe foreſees from afar; ſhe provides for every thing; ſhe acts conſequentially, ſweetly, and without violence; ſhe is always employed; ſhe is never in diſorder, or at all embaraſſed, becauſe ſhe doth every thing properly, and ſeaſonably; the good order of her houſe is her glory; ſhe is with it more adorned, than with her beauty; though ſhe have the care of all, and though it be her place to correct, to refuſe, and to ſpare (three things which generally make all women ſo to be hated) yet is ſhe hereby rendered rather the more amiable to all the family; which is, becauſe there is not found in her either paſſion, or opiniativeneſs, or levity, or humourſomeneſs, as in other women; with a look only ſhe makes herſelf to be underſtood, and they are afraid of diſpleaſing her; ſhe gives exact orders; ſhe ordains not but what can be

be executed; ſhe reproves with kindneſs; and in reproving, alſo at the ſame time encourages; the heart of her father (huſband) depends on her, as a traveller, wearied with the heat of the ſun, reſts himſelf under the ſhadow of the tender herb.——————She is a treaſure worthy to be ſought for in the remoteſt ends of the earth; her mind, no more than her body, is ever ſet off with vain ornaments; her imagination, though lively, is bridled by her diſcretion; ſhe ſpeaks not but for neceſſity; and if ſhe open her mouth, the moſt ſweet perſuaſions, and native graces, diſtil from her lips; ſo ſoon as ever ſhe ſpeaks, every one is preſently ſilent, and ſhe bluſhes at it; ſhe is hardly prevailed with not to ſuppreſs what ſhe has a mind to utter, when ſhe perceives they hear her ſo attentively.

INSTRUCTIONS

INSTRUCTIONS for a GOVERNESS, according to this model of the Archbiſhop of CAMBRAY.

BE ſure to ſtudy well her conſtitution and her genius.

2. Follow nature, and proceed eaſily and patiently.

3. Suffer not ſervants to terrify her with ſtories of ghoſts and goblins.

4. Uſe not monſtrous fictions to divert her with; but either ingenious apologues, or real hiſtories.

5. Give her a fine pleaſing idea of good, and an ugly frightful one of evil.

6. Keep her to a good and natural regimen of diet.

7. Obſerve ſtrictly the little ſeeds of reaſon in her, and cultivate the firſt appearances of it diligently.

8. Watch over her childiſh paſſions and prejudices, and labour ſweetly to cure her of them.

9. Never uſe any little diſſembling arts, either to pacify her, or to perſwade her to any thing you would have her.

10. Win her to be in love with openneſs in all her acts, and words, and fail not to inſtill into her an abhorrence of all ſerpentine wit.

11. If ſhe be a briſk witty child, do not applaud her too much.

12.

12. If ſhe be a dull heavy child, do not diſcourage her at all.

13. Seem not to admire her wit, but rather ſtudy by all means to rectify her judgment.

14. Endeavour to fortify her reaſon early; and be ſure to avoid the inflaming of her imagination.

15. Uſe her to put little queſtions, and give her as proper and ſhort anſwers as you can.

16. Put queſtions yourſelf to her, as it were in play; and encourage her to anſwer you.

17. Slip no occaſion to fore-arm her well againſt the vanity of preſuming and pretending.

18. Inſinuate into her the principles of politeneſs and true modeſty, with Chriſtian humility.

19. Permit her not to mimick perſons ridiculous.

20. Study well the rules of indirect inſtruction, and apply them ſolidly on every occaſion.

21. Acquaint her, in the moſt pretty and pleaſant manner, with the Sacred Hiſtory: nor let it ſeem her leſſon, but her recreation.

22. Inſtil, in like manner, into her the principles of true religion according to her capacity, in the moſt familiar and diverting way.

23. Give her, or rather draw from her, ſolid and plain proofs of the diſtinction between ſoul and body, of the exiſtence and ſpirituality of God, of his attributes and perfections, of the creation of the world, of the ſoul's immortality, of ſin; of the neceſſity of grace, of the covenant in Chriſt, and of future rewards and puniſhments.

24. Set before her the goſpel in its ſimplicity and purity, and the great examples of antiquity unſophiſticated.

25.

25. Fence her prudently againſt ſuperſtition, and the abuſes and corruptions that are every where crept into religion.

26. Explain to her the nature and obligation of the baptiſmal vow.

27. Prepare her in the beſt manner for confirmation.

28. Animate her, and inſtruct her, for the holy communion.

29. Particularly inform her in the duties of a ſingle and married ſtate.

30. Tutor her in all what relates to marriage, as an holy ordinance of God for the forming of ſaints.

31. Let her be inſtructed to do every thing ſeaſonably and in order.

32. Whatever ſhe is ſet to do, let her ſtudy to do it well, and alſo peaceably and quietly.

33. Teach her to improve every thing, that ſo nothing be loſt or waſted.

34. Permit her not to hurry herſelf about any thing.

35. Let her be always employed about what is profitable or neceſſary.

36. Let nothing of what is committed to her care, be ſpoiled through her neglect.

37. Let her eat deliberately, chew well, drink in moderate proportions, and at ſeveral times in the middle of a meal, rather than once largely.

38. Let not her appetite be forced with wines, pickles, or ſauces.

39. Let her not eat or drink preſently after exerciſe, or when ſhe is hot; nor let her uſe exerciſe either of body or mind too ſoon after a meal.

40. Let her uſe exerciſe in the morning, giving over a little before dinner; and ſo alſo in the evening before ſupper.

41. Let her pleaſe her own fancy in it; but always ſecure decency: let her never be violent at it, or continue it too long.

42. Uſe her to riſe betimes in the morning; and ſet before her in the moſt winning and eaſy manner, an order for the whole day: yet ſo as it may not appear to be a taſk impoſed, but rather a delightful management of time.

43. Remonſtrate to her ſweetly how abſurd it is for an immortal ſpirit, of an heavenly original, to be a drudge in the affairs of a body, or to ſink down into the earth, and the pleaſures thereof.

44. Repreſent to her the noble ſimplicity of the antients in their habits, in their food, and in their manners.

45. Endeavour to inſpire her with a prudent neglect of her outward ſelf, and of all things without.

46. Let her be acquainted with the true value of things, and the ſubordination that is both in nature and in grace.

47. Let her learn the art of being ſerved, and be perfectly well inſtructed in the rules of true Chriſtian oeconomy.

48. Teach her to diſtinguiſh the order, compoſition, ornaments, and beauties of the mind: and to give them their due place with reſpect to thoſe of the body, to which they are ſo vaſtly ſuperior.

49. Give her to underſtand how even outward beauty proceeds from an inward order and harmony; and ſhew her withal how both the inward and outward beauties may be advanced by a proper method.

50. See ſhe be furniſhed well with the true maxims of nobility and honour, and be ſufficiently habituated to diſtinguiſh them from the falſe ones.

'When wiſdom entereth into her heart, and knowledge is made pleaſant unto her ſoul, diſcretion 'ſhall preſerve her, and underſtanding ſhall keep 'her.'

FINIS.

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